

MEMOIR

OF THE LATE

REV. JOHN REID, M.A.

OF BILHARY, EAST INDIES

GLASGOW

PUBLISHED BY JAMES MACLEHOSE.

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OLIVER AND BOYD

MEMOIR

OF THE LATE

REV. JOHN REID, M.A.,

OF BELLARY, EAST INDIES

COMPRISING

INCIDENTS OF THE BELLARY MISSION

FOR A PERIOD OF ELEVEN YEARS,

FROM 1830 TO 1840.

BY RALPH WARDLAW, D.D.

GLASGOW:

JAMES MACLEHOSE, BUCHANAN STREET.

MDCCCXLV.

GLASGOW
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TO A BELOVED DAUGHTER,
AND TO A VENERATED FRIEND,
THE WIDOW AND THE FATHER OF THE LAMENTED DEAD,
THIS VOLUME,
A MEMORIAL OF WORTH LOST ON EARTH
BUT PERFECTED IN HEAVEN,
IS IN THE SPIRIT OF CORDIAL SYMPATHY
WITH THEIR BLENDED GRIEF AND JOY,
AFFECTIONATELY INSCRIBED

P R E F A C E.

Why publish a Memoir, after four years and a half have elapsed, since the death of its subject?—My answer is,—that, if I thought the interest, and the consequent utility, of any Memoir arose solely, or even chiefly, from the mere recency of its dates, and depended on the emotions of a temporary excitement, it would be a question with me whether it was worthy of seeing the light at all. “If history,” says Dr. ARNOLD, “has no truths to teach, its facts are but little worth.” The same may, with equal justice, be said of biography. I am satisfied that the following Memoir *has* truths to teach; truths neither few nor unimportant. Had I not been convinced of this, I should have spent otherwise the time devoted to its compilation. It consists of both personal and Missionary facts; and both are pregnant with instructive lessons. I trust I have been profited by them myself; and I hope they may profit others. This hope is my apology for publishing;—connected, at the same time,

with the farther hope,—I might say confidence, seeing so little of the material of the volume is my own,—of their contributing to the advancement of the kingdom of the Redeemer, and thus of God's glory, and man's present and eternal well-being :—and let it not be considered as indicative of any narrow-minded charity, or at all inconsistent with the heartiest good wishes for the prosperity of all similar institutions, when I add, following the impulse of long-cherished predilections,—especially through the medium of that noble society, now for more than half a century so honoured and blessed of God, under whose patronage the subject of the Memoir undertook and prosecuted his missionary career,—THE LONDON MISSIONARY SOCIETY.

Not that the delay has given me no concern. It has given me much. Friends have marvelled at it —and I hardly know whether their occasional inquiries, or their well-known wishes and longings of which delicacy has repressed the utterance, have caused me most uneasiness.—Tedious apology would be affectation. Suffice it to say, that, although few if any engagements could so compete with this in *interest* and *pleasure* as to tempt me on that ground to a preference ; yet some there have been, which, in addition to ordinary professional occupations, have come upon me with an aspect of more immediate and imperative *duty* :—and that of the letters, numerous and long, which were to supply my materials,

—and from which I felt it incumbent upon me to make the selection of extracts myself, so that my own might be the approval or the censure,—the small though beautifully correct handwriting, the thin paper, and the almost constant crossing, precluded the perusal either by candle-light or by winter day-light.—With this brief explanation, I throw myself on the reader's candour.

The volume is large,—larger than I anticipated or wished ; for indeed, when I undertook the pleasant task, I was particularly anxious to avoid the ordinary biographical sin of prolixity. Subsequently, however, to the completing of my manuscript, and in course of its passing through the press, additional matter, of different kinds, has presented itself, which seemed to demand insertion.—and I can only say, that, had I adopted the plan of publishing *correspondence*, it would have been an easy matter to furnish two such volumes instead of one. I have not introduced one entire letter ; but have proceeded on the principle of interweaving extracts, shorter and longer, as integral parts of the narrative, conceiving this, from my own experience, to be the most satisfactory way of uniting the record of facts with the exhibition of character. It gives the narrative the zest, without the egotism, of an auto-biography ; and brings the reader into acquaintance with the missionary, at the same time as with the incidents of his mission. And, on glancing again over the different

chapters, with the view of making out a table of contents, I do flatter myself that the christian reader will not find a great deal at least that is destitute of interest, or be strongly tempted, in languor or in fretfulness, to repeat the trite aphorism,—*μεγα βιβλιον μεγα κακον*.*

To the various relatives and friends to whom I have been indebted for letters and other materials, I return my sincere and grateful acknowledgments.

Should any profits arise from the sale of this volume, it is surely unnecessary for me to say to whom, as a matter of course, they will be appropriated.

I commend the volume to the Divine blessing.

R. W.

BARLANERE, *July 15th*, 1845.

* A great book is a great bore

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MEMOIR, &c.

CHAPTER I.

FROM HIS BIRTH TILL HIS ENTRANCE AT THE UNIVERSITY
OF GLASGOW.

“THERE is a time to be born, and a time to die.”—To the biographer, therefore, there can be no option, as to the limits of his narrative; where he is to begin, and where to close. There is no room for originality. He must begin with birth, and end with death. But how happy a thing it is, when the life, of which he records the commencement, the incidents, and the termination, is one which he has reason to regard as only the introduction to a better! It is a solemn and affecting thought, that every birth, while it gives beginning to a frail, precarious, and brief existence on earth, is the opening of a new eternity,—is the ushering into being of a creature whose being is never to end,—but is to be co-eval in duration with his who gave it!—Were the life of man a mere journey to the grave, what life would be worth recording? Every life is a journey to eternity;—

and that eternity an eternity of light or of darkness, according to the character which, in the course of the journey, has been formed and developed. How melancholy, then, the task of the biographer, when the life which he undertakes to narrate is one which leaves no light of hope upon its close,—which, how interesting soever its temporary vicissitudes to the individual himself, and how salutary or prejudicial soever its influence on the fortunes, personal or social, of others,—yields no satisfaction in contemplating its futurity, but constrains him to stop at the grave! If such a life is to be recorded for the pleasure of the narrator, that narrator must not be a christian, for a christian could only sigh over it at every step:—and if it is to be recorded for the benefit of others, none but a christian is competent to be its narrator, for in all but christian hands, it would do harm instead of good.—No such distressing task is mine. The comparatively short life of which I am about to present a few of the details, is one in which the saying of Solomon was exemplified—“The day of death is better than the day of one’s birth.” If “many rejoiced” at the one, there was no less cause, so far as the subject of my memoir was himself concerned, for rejoicing at the other. For to him “to die was gain.” And the very grounds on which, to survivors, the assurance of this rested, and which, in this view of them, afforded the most cheering consolation, were, in another view of them, occasions of sadness. The more cause there was for joy, the more was there for mourning. The attributes of character of which the recollection inspired the hope and the gladness, were the very ties that bound him most closely and tenderly to their

hearts, and of which, therefore, the rupture gave its special poignancy to the grief of parting. It is always thus. Every heart of sensibility feels it. We would not for worlds be without the recollections, even although it is by the recalling of them that our sighs and our tears are renewed:—for while they wound, they heal; while they embitter, they sweeten; and thus give us to experience the reality of the Celtic poet's seeming fiction,—“The joy of grief.”—The lives of those respecting whom the christian, following the light of the bible, can indulge no good hope, are ever apt, by the unavoidable recurrence of this painful association, to make him melancholy. And the ampler the powers,—the loftier the genius,—the more influential and commanding the position, of the party whose *memorabilia* he is perusing, the more oppressive is his sadness; because he is unable to dismiss from his mind the recollection of the corresponding weight of responsibility, and recoils from the anticipation of the judgment-seat.—How different the feeling, in recording the life of a christian,—of a child of God! The association with eternity, which in the other case could not be endured, becomes in this the principal charm,—the spring of the most exquisite pleasure:—when those principles of character, which unfold themselves in the incidents we are relating of the life on earth, are the very principles of which the matured perfection is to constitute the holiness and the happiness of the life in heaven;—when the pilgrimage of time is a course of advancing meetness for eternity;—when, at the close, we can take our stand at the grave's mouth, and say—“Blessed are the dead who die in the Lord:—yea, saith the Spirit, that they may rest from their labours,

and their works do follow them.”—Such is the mournfully pleasing task I now set myself to execute.

The subject of the following Memoir was born in London, on the 17th day of June, 1806.—The house of his nativity, No. 9, Compton Street, Soho, then the abode of his excellent parents, was one well known to a large number of the friends of the London Missionary Society, and the cause of the gospel. It was a Gaius’s house; where, during the anniversaries of that Society, the open table was a symbol of the open heart; and where the happy looks of all the guests, invited or uninvited, were only a reflection of the still happier looks of their hospitable entertainers.—Little did I imagine, at the time of my first introduction to the family, on one of these occasions, in May, 1818, that it was ever to be followed by a union so intimate with my own,—a union which has been the source of so large an amount of mutual enjoyment, while, at the same time, it has called into exercise the sympathies of kindred sorrow.—In a family where such devotedness to the missionary cause was ever paramount, it would have been almost a wonder had no one member of it so caught the missionary spirit as to offer himself to the service.

JOHN was a delicate child. At the age of seventeen months, he was brought so low by the ordinary infantile disease of measles, that for a time every breath was expected to be the last; and his medical attendant himself was so much surprised at his recovery, that he ever after gave him the designation of “*the resurrection boy*.”—And at a somewhat later period of his childhood, he was taken suddenly ill during the night; so ill, that

his mother went to his sister's room, calling her to come and see "dear Johnny" once more,—for he was dying. On her going, she found him in a warm bath; and the doctor,—the nearest that could at the time be found,—said, nothing could possibly have saved his life, had this not been done. The breath seemed all but gone. He became then the subject of much anxiety and care; but by repeated change of air, and other means, he was providentially brought round:—and it used to be a remark of his mother—"Surely John has been spared for some special purpose." Such thoughts very naturally suggest themselves on such occasions. In some instances they are singularly verified; extraordinary preservations being followed by lives of extraordinary interest and usefulness. But such a criterion of the future is very far from being always a just one. We are not the judges of what is best. These early afflictions of childhood are amongst the mysteries of the divine administration. Coming upon those who "have not sinned after the similitude of Adam's transgression," they are affecting indications of the inherent sinfulness of our fallen nature; while, at the same time, they serve to parents the purpose of corrective trials. When the children are taken away by death, there is the twofold benefit, of an early heaven to them, and spiritual good to survivors. But when, on the contrary, they are spared, there is hazard in deducing from their remarkable, and perhaps repeated, recoveries, too confident conclusions respecting divine intentions, and so of cherishing too sanguine anticipations.—inasmuch as, should these anticipations prove fallacious, there is apt to be engendered a certain feeling of disappointment and dissatisfaction, hardly in accordance

either with the duty of "faith in God," or with the peace of mind which is its happy result.

The natural dispositions of children begin very early to unfold themselves; and they are not seldom surprisingly various, even under training as nearly as possible the same:—and there are particular features of character which, previously to the established control of principle, are troublesome, and the source of anxiety, but which afterwards, when that control has been established, become, under its restraining and directing influence, estimable and useful virtues.—"His disposition," writes one of his sisters respecting JOHN, "was, I think, always mild:—but he evinced an obstinacy in early years, which, in after life, when he became the subject of divine grace, was the firm and decided principle that actuated him in all his pursuits, and kept him steadfast and unflinching, when his labours increased, and his strength declined."—There is much of truth in this. It would, perhaps, be wrong to say that the quality in question, even by the operation of conscientious and steadfast principle, was entirely divested of what rendered its original designation appropriate. I believe it very seldom is. But the appropriateness decreased as grace and experience grew; and that he was distinguished by no ordinary measure of decision and firmness, such as it was not easy to move from a settled purpose, especially when that purpose in any way implicated conscience, no one who ever knew him will hesitate to admit. And neither need it be questioned, that this firmness might be the constitutional obstinacy of childhood, mellowed and softened down by the power of principle.—Thus it is in other cases. The ardent tem-

perament of Saul of Tarsus did not forsake him after his conversion. It still continued to characterise Paul the Apostle;—but the fire was hallowed and subdued by converting grace. It was no longer the fierce, furious, consuming flame that it was before his conversion, when he “breathed out threatenings and slaughter against the disciples of the Lord,” and was “exceedingly mad against them,”—but a holy impassioned fervour of spirit, manifesting itself in an earnestness of self-devoting zeal in his new service, which “many waters could not quench, nor the floods drown.”

He discovered an early fondness for reading; so that few things pleased him so well as a book. And in the very opening of his childhood, while capable of receiving only the first elements of religious instruction, there appeared impressions of piety and conscientiousness, which were pleasing and promising. On one occasion, when punished for a particular offence, he manifested great distress for having done what was displeasing to God. He was then little more than five years of age. Yet the impression does not seem to have been one of those passing emotions common to religiously educated childhood; for he himself, in subsequent life, referred to the impression as having been retained in his memory at least,—and if in his memory, not without a certain kind and degree of influence on his conscience and conduct. But whether it was the result of intelligent principle, or of that indefinite apprehension and fear so natural to the mind of a child, is not clear. It was probably a mixture of both.

The following beautiful and touching record of his felt obligation to parental instruction, admonition, ex-

ample, and prayer, is taken from the account of his religious experience given by him at his ordination :—

“Few perhaps have been more highly favoured than myself, as to religious privileges. Born of eminently pious parents, who have made it their chief concern to train up their children in the nurture and admonition of the Lord ; and having, when removed from the parental roof, enjoyed the benefit of intercourse with christian society, I have been, in some measure, withdrawn from the sphere, and preserved from the influence, of many of those temptations to which youth are frequently exposed, and have had opportunities of observing the salutary effects of religion in ministering to the personal and relative happiness of its possessor. Under the tuition of my beloved parents, the first energies of my mind were directed to the attainment of correct conceptions of religious truth, and of distinct impressions of moral obligation. With the intensity of interest peculiar to the relation in which they stand to me, they watched the gradual development of reason and affection, and sought to engage them in the service of Him who had a supreme claim to, and was infinitely worthy of, the entire consecration of my soul. As I advanced in years, and the habits of my mind and character began to form, they continued, with persevering fidelity and deep solicitude, their generous efforts for my spiritual well-being. What may have been the extent of advantage which I derived from their pious instructions, valuable counsel, faithful and affectionate admonitions, associated with the influence of their holy example, and the effects of their fervent prayers, I cannot duly

estimate. He who carries on the secret operations of his grace within the hearts of his people, often withholds from their perceptions the various means by which his purposes are accomplished. But this public tribute of my gratitude I cannot withhold from those who are the objects of my most devoted and ardent filial attachment;—that they have been, at least, the breakers up of the way for the entrance of religious impression; that, through the divine blessing, they have prepared the soil for the reception and growth of the good seed of eternal life.”

From one of his sisters I have before me, written in compliance with my request, a succinct account of the system of parental superintendence followed out in the family, in regard to instruction, discipline and restraint, amusements, prayer, the observance of the sabbath, and other particulars. It might be interesting and profitable, especially to christian parents, to give this in detail. Some parts of it, however, would unavoidably give rise to the discussion of certain questions of casuistry, on which differences of opinion subsist, and on which the drawing of lines, the fixing of proportions, and the appreciation of tendencies, are far from easy;—and this would lead me too far out of my course. Systems of early training may admit of considerable diversity in their modes, and rules, and degrees of stringency, and yet be attended with the same happy results, provided they be right in their SPIRIT. If the spirit be that of love,—if true affection presides over the whole, and infuses itself into every part, showing itself in earnest for the happiness of its objects, maintaining its authority, but satisfying them that it withholds nothing on which

they set their desires, but from the conviction or the apprehension of its proving injurious, and that it delights to gratify them in whatever it regards as innocent and innocuous,—keeping at an equal distance, in whatever relates to religion, from levity and moroseness, and throwing the sunlight of cheerfulness over the entire system of domestic administration :—if the proper object is kept steadily in view,—not to make children *religious automata*, regulating all their movements by the rule and compass of a rigid and coercive externalism, to which exact conformity is the *ne plus ultra* of the parental wishes, and from which the slightest deviation is an unpardonable crime, frowned upon and punished with relentless severity ;—but to impress the mind with right principle, and the heart with right feeling,—to draw to God with “the cords of love,” rather than drive to him with the scourge of terror.—then may schemes of training that differ, on some points, respecting the precise admissible amount of indulgence or of restraint, prove all alike successful.—In the present instance, it must suffice to say, that, were we to form our judgment from the actual result, we should be slow to find fault with any principle or with any practice ; seeing that result has been the comparatively rare and enviable one, of a family united, without exception, in the bond of grace as well as of nature,—all its members

“ One in Christ, and one for ever !”

Among children trained in christian families, it is no unusual thing to find an early fancy for *being ministers*,—and a graver or a more playful mimicry of

pulpits and desks. It would appear that this liking to the ministry had no sympathy in the bosom of our little friend. One evening, when his elder sisters were at work, and mamma and the young ones sitting round the fire, the children began talking about what businesses they should be when they became men and women. JOHN was sitting in one corner of the fireplace on the floor; and, while one was choosing one profession and another another, his mamma said to him—"And you, JOHN, shall be a minister."—With a determined and indignant look, he turned to her, and replied—"No, that I never will. What! do you think I would stand up in that pulpit and preach? No, that I wont." He referred to the pulpit at Crown Court, where he did afterwards preach, and where his ordination to the ministry took place.—So wide of the truth, frequently, in regard to future life, are the conceptions and anticipations of simple-hearted childhood.

When about seven years old, he was sent to school at Enfield; but his stay there was short,—the school, for what reason I know not, having soon after been given up.—From the delicacy of his constitution, his parents were averse to sending him away to so great a distance as Manchester, although his eldest brother was then about to be placed there, in the Leaf Square Academy, under Dr. CLUNIE. He was sent to a Seminary in town, kept by a very pious man of the name of Day. He was there for twelve months; and was a special favourite with the master.—Mr FORD's school at Brixton having been recommended for him to his father, he was removed thither. And in that much approved

seminary he remained for a number of years, receiving in it, with the exception of his subsequent University course, the residue of his education.—Mr **FORD** writes of him as follows :—“I can truly say, that while he was under my care, which, of course, was between the ages of seven and fifteen, he was a most exemplary youth, always diligent at his studies, a favourite with his school-fellows, respectful to his Teachers, and obliging to every one. There was not that restlessness of disposition which is found in most boys, to get away from school, and from those necessary restraints which must be observed, particularly in a large Establishment ; but he was always contented, and of a most placid and mild disposition. As to his religious feelings, I never had an opportunity of knowing much from any conversation I ever had with him, as there is always a backwardness in pupils speaking to their tutors on those subjects ; but I have every reason to believe his first serious impressions commenced while with me, under the ministry of the **REV. THOMAS JACKSON**, where we constantly attended, and whose ministry was made useful, not only to him, but to others, of whom he has frequently spoken to me.”—And again :—“As a further proof of his piety, and reverence for the Sabbath, I must just mention a little circumstance which my good wife has brought to my recollection. It so happened, on one occasion, that some family circumstances took me from home for some Sabbaths, and he mentioned how much he was grieved that that holy day was so improperly spent during my absence ; and, unlike most of his school-fellows, he did not rejoice that he had an opportunity of being more at liberty ; but I have

reason to believe that his mind was engaged on heavenly things."*

At the time of the incident thus referred to, he addressed a note to his parents, on the subject of it, and on the then state of his mind ; by which they were induced to go to see him ; and, doubtless, by their affectionate conversation and counsel, to encourage and strengthen him in his opposition to evil, and his attachment to what was right.—Another note was, about the same period, sent by him to his father, written in pencil, and without the master's privacy. It has no date ; but is referred, from recollection, to his eleventh or twelfth year. In that note, he speaks of his two brothers as happy ; but of himself as "extremely uneasy and uncomfortable." The object of it is to intimate and urge his desire to come home. He assigns as one of the reasons for this desire, his "not having written out his prayer ;" but gives no clew to the connexion between this omission, and the wish with which it is associated. The "other reason he would tell when he came home." And he engages, if his request were granted, that he would "endeavour to promote God's glory, and his own as well as his brothers' good :"—subjoining in a post-script—"I have not been quite well since I came. I have just been reading 'The Advantages of Early Piety;' which I hope by God's blessing may be impressed upon my mind. I tremble to write, for fear of your being angry, but when you hear my reasons you will not. The advice which my mother gave me has, I trust, been effectual."

•

* Letter from Mr FORD to Miss REID, September 13th, 1842

His "mother's advice" may, I presume, be understood of some maternal counsel given him during the visit of his parents to him, just before-mentioned:—and his promised "endeavour to promote his brothers' good" as well as his own, was not a self-dictated or presumptuous engagement, but arose naturally out of the fact that, from confidence in his principles and his steady sedateness, his father had specially commended the two brothers in question to his *surveillance* and care.

These indications of early religious principle and feeling are confirmed by the terms in which one who was then a school-fellow, expresses himself. They are in full harmony with those of his teacher:—"John, I remember, was, at school, always remarkably steady. His sedateness often rendered him an object of ridicule to his school-fellows. Nor was I always an exception to those who thus opposed and occasionally ill-treated him, in consequence of his unusual seriousness. Frequently did the boys jump upon him, whilst engaged in prayer by his bedside, and endeavour, by their conduct and noise, to prevent his thus holding communion with his Maker—but in vain—he was unmoved. He was always, I think, remarkable for his decision of character. The Sunday morning prayer-meetings, conducted by JOHN GREIG, were constantly attended by him, and became, I believe, the means of doing much good."

This correspondent expresses regret that the letters which he had received from JOHN REID had, along with others, been destroyed; he thinks by the mistake of a servant. * But the correspondence of which I most lament the loss, is that which was maintained by young

REID with the companion alluded to in the last of the preceding extracts—JOHN GREIG. That excellent youth was gone a good many years before him; his premature removal presenting one of those mysteries in God's providential administration, by which we are so frequently perplexed, and by which our fondest, and to all appearance, best warranted anticipations are so sadly frustrated.—All possible pains have been taken to recover those letters,—but in vain:—Mr GREIG's sister having, on application to that effect, “searched every place likely to contain them, and made every inquiry in her power, but without success.”—I regret this the more deeply, because there is reason to believe that the correspondence of that lamented young friend was the means, although not of first impressing his mind with the convictions of divine truth, or his heart with the elements of piety, yet of bringing him to intelligent and settled *decision* in religion. “I always”—says Miss REID—“considered *that* correspondence to have been one great means of bringing my beloved brother's mind to christian decision.” And this view of the fact is confirmed by his own account in the document already referred to—the narrative of his religious experience given by him at his ordination. Had the correspondence itself been accessible, it would, without doubt, have been found to contain such references to the previous state and workings of his mind, as would at once have thrown light upon his own case, and have furnished illustration of general principles on the subject of conversion. I give the following quotation without abridgement,—as all that relates to the turning point in an immortal creature's history, not for time only, but for eternity, is full

of interest ; and shall follow it with a remark or two on its contents :—

“ For the first seven years of my life, I enjoyed the benefits and the comforts of domestic tutorage and guardianship. From my seventh to my fifteenth year, the superintendence of my education was intrusted to pious schoolmasters, in the vicinity of London. Under their instructions, my mind was enriched with scriptural knowledge, and my conscience enlightened with a sense of my duty to God and my fellow-creatures. But, notwithstanding the strictness of discipline, with which they checked the displays of youthful pravity and vice, I experienced during the first part of this period of removal from the restraints of parental authority, and the advantage of parental warning, and exposure to the temptation to sin and folly, which universally abound in the mixed society of a numerous school of boys of various habits and characters, much of the baneful influence of “evil communications” upon the dispositions of the minds and habits of the life ; and it was only by the occasional return of vacation from study, when the obligations of religion were afresh urged upon my attention, that any impressions of its importance were preserved or revived. During the last three years, however, these evils were, in some measure, counteracted by an intimacy which was formed between myself and a beloved son of my dear pastor, who, having early finished his bright and useful course, has now entered into his rest ; but whose memory I shall ever cherish with the fondest affection, and the deepest gratitude. Having experienced the powerful influence of divine grace upon his own heart, at a very early period of life,

he always manifested a peculiar interest in the spiritual welfare of such of his school-fellows, especially, as had enjoyed the benefits of a pious education. He instituted a meeting for prayer, reading, and conversation upon religious topics. He selected and put into our hands such works as were most adapted to our capacities, and best suited to interest our minds in favour of religion ; and with me, at least, (for I do not know whether he extended his labours of love so far towards any others of our companions) he held frequent private interviews, for the purpose of administering spiritual instruction and admonition. The effect of these means upon my heart was beneficial, and at the time produced such a change upon my deportment, as induced my dear relatives to hope that I had made a decided choice of God and his service. But, alas ! all the exhibitions of piety, which they imagined they observed, were merely the manifestations of the influence of education and example, and the effects of the habits of morality which I had formed, not the operations of the principle of godliness. I left school without a change of heart, though with a sincere respect and esteem for those who bore the character of christians, as well as for that which constitutes the distinctive feature of their character, their *piety*.—In my fifteenth year, I entered into the service of my dear cousin, Mr W. Reid ; under whose roof I enjoyed considerable spiritual privileges ; for, besides the pious example set before me in the conduct of my cousins, I had, in my shop-companion, one who loved and feared God, and who walked in his ways ; and in the labourer employed in our service, a faithful, devoted, and experienced Christian, with whom I ever found

pleasure and profit in holding converse. Well do I remember, how often the toils of manual labour have been sweetened by the pious reflections and spiritual conversation of this poor but excellent man ; and often have I put myself in the way of the former, in order to participate the enjoyment of the latter. But it was more than a year after my entering upon my commercial engagements, before I could realize any gratification from the society of godly friends :—and the means employed by my gracious Saviour, to awaken and excite my spiritual sensibilities, and to attract, and permanently to fix, the affections of my soul upon himself, and upon whatever bore the impress of his character, was the kind and excellent epistolary correspondence of my dear friend before alluded to. We had engaged, upon leaving school, (which we did about the same time) occasionally to exchange sentiments upon some religious topic, (I scarcely know what motive I could have in doing so ; I am sure it was not from any prospect of pleasure in it) :—however, by this means, I was induced to engage in serious thought, self-scrutiny, and prayer, and these were the preludes of more forcible and lasting impressions of the value and importance of my spiritual interests. The letter which had the first and most powerful influence upon my mind, was upon the subject of prayer. Accustomed as we had been to unite in the social exercises of prayer to God, my dear friend had naturally imagined that I was no stranger to the delights of private fellowship with my Maker, and had, in speaking of the privileges which sinners enjoy in access to their Heavenly Father, through their great High Priest and Mediator, appealed to my experience of the

enjoyments which result from the exercise. But I knew of none, save the gratification arising from the consciousness of not having omitted that part of the ordinary routine of private duties, to which, from infancy, I had been accustomed. I do not think I had then ever prayed from the heart; and, of course, I could not appreciate the nature or extent of the privilege of intercourse with God. On that very day, as soon as the bustle of business was over, I retired to my closet. and, after having perused the letter again, with my Bible in my hand, and with its pages open, in which many of its encouraging promises to prayer were contained, I poured out my heart for the first time before God; and, pleading, together with the promises to which my fingers pointed, the merits of the Redeemer, sought that I might first be enabled to surrender my whole soul to God, and then participate the pleasures and enjoyments which are the portion of his faithful and willing servants. My prayer was heard and answered. From that time I date my experience of the operation of the Spirit's energy upon my heart. By His gracious influences, new discoveries were made to my mind of the glorious perfections of the character of God, of my interesting relationship to Him, of the wretchedness and misery of my condition, of the gracious disposition of Jehovah towards me, of the loveliness of my Saviour's character, of the all-sufficiency of his merit, and of the suitableness of his work to all my necessities. Conscious of guilt, I 'fled for refuge to lay hold on the hope set before me' in the gospel; convinced of the relative advantages of a life of consecration to the service of God above that of Satan, self,

or the world, I 'gave myself unto the Lord,' and determined, in dependance upon His mighty strength, to abandon my former habits of sinful indulgence, to make His law my only rule, His glory my constant aim, and the enjoyment of His favour and approbation the invariable object of my desire and pursuit."

This very interesting statement suggests many remarks,—of which two or three only can here be introduced, and they must be very briefly disposed of.

1. I am not sure that, in such cases, it is, by any means, incumbent to take the convert's own account of the first truly spiritual sentiment or feeling that found place in his mind.—Who can doubt—for my part I cannot—that in the heart of our young friend, long before the correspondence referred to, there was "some good thing toward the Lord God of Israel?"—But this is not the only instance, in which subsequent impressions of divine truth, so much more awakening and powerful, and subsequent experience of its influence, so much more distinct and vivid,—have made the past seem as nothing, and have thus thrown a doubt over its reality; whilst yet, though incipient, and confused, and comparatively feeble, it may have been genuine,—not the mere effect of conscience, or of habit, or of fear, but of the commencing movements of the Spirit of God.

At the same time—

2. There may, in not a few instances, be more of this religion of conscience, and habit, and fear, than appears to others, or is at all suspected by them.—This is especially the case with those observers, who are themselves strangers to true godliness. Those who have "tasted that the Lord is gracious," and know in their own

experience what true religion is, will have a more discriminative perception of the difference between the enjoyed reality and the constrained or educational form,—between the religion of conscience and the religion of the heart,—the religion of a sense of duty, and the religion of inward spiritual delight.—To his school companions our young friend appeared—in the favourite but sadly mistaken phrase of the world, borrowed from Solomon, but wretchedly perverted—“righteous overmuch,”—very serious, and impracticably firm. Yet, according to his own account, he was so tempted and worked upon by his association with them, that even such existing impressions as had been produced by early instruction were in danger of being effaced. I cannot, however, entertain a doubt, that this conflict was not a conflict of the principles of evil with the power of fear, or habit, or conscience alone; but that, although the work of the Holy Spirit became afterwards more decided, and brought the affections of the heart more under the experimental power of religion as a *source of enjoyment*, there was, even thus early, something of the Apostle’s and every christian’s experience of “the flesh lusting against the spirit, and the spirit against the flesh;”—that the “vital spark” was there, kept from extinction, amidst influences that tended to that result, by a counteracting influence from above.

3. We may notice the diversity of means which, in the providence of God, are often found to concur in forwarding and bringing to maturity the purposes of his grace.—In the case before us, the deteriorating and dangerous influence of the companionship of his school-fellows generally was happily counteracted by the inter-

course and example of *one*.—Then the domestic piety of relations,—and the example of his associate in the shop,—and even the intercourse of the “faithful, devoted, and experienced christian,” the porter in his cousin’s employ,—all contributed to preserve the life and promote the germination of the “good seed” which had been sown in his heart. And by the way, the “*pleasure and profit*” experienced by him in “holding converse” with this good man in an inferior station, confirms me in the conviction that he himself makes too light of the impressions then upon his mind, when he dates his first acquaintance with genuine experimental religion, his first “knowledge of the grace of God in truth,”—at the later period to which he so specially adverts.—Nor can we fail to remark, how very useful even a poor but good man may render himself to those above him, when his piety is associated with humble-mindedness, and with good common sense and discretion, which does not allow him to forget his place, and to become obtrusively officious and offensive. Even from such a quarter—“a word spoken in season, how good is it!”

4. Whatever reality there was in previously existing impressions and the practice arising out of them,—still the period of this epistolary correspondence with the amiable youth now in heaven,—and especially of his receiving and perusing the letter on prayer,—must be regarded as the period of *decision*. It was then that the affections of his heart were fully won to Christ;—that he “yielded himself unto God;”—that what was regarded before as *duty*, came to be felt as *happiness*.—Every believer knows the difference between prayer as a duty and prayer as a privilege,—between the prayer of

a heart giving itself up, in holy and happy affection, to its blessed object, and prayer performed from the mere conviction of its being right, and to shun the remorse with which its wilful omission might visit and haunt the conscience.—It was at the period in question that religion became, decidedly and by full choice, *his own*. Previously, it might, to a certain degree, be regarded as *hereditary*,—the religion of his parents in him,—the religion instilled by early influence,—not, by any means, mere external imitation and conformity,—but consisting of impressions *produced*, rather than fully and cordially *received* and *appropriated*. It was at the time and in the circumstances so touchingly described, that religion became the spontaneous and determinate choice of his whole heart,—that he felt its unspeakable joy, and gave himself up to its exclusive and happy dominion.

And here it may be appropriately added, that in order to the happiness of true religion being effectually realized, it is indispensable that the heart be entirely surrendered to its influence. To a divided heart it will never yield its sweets. As the attempt to “serve two masters” may be expected to issue in the dissatisfaction of both, and the loss of the benefits of their favour,—so will the division of the heart between God and the world have the effect of spoiling both the spiritual enjoyment and the sensual. The world will mar the pleasures of religion, and religion the pleasures of the world. They are incompatible. It is only from the throne of the heart that Religion will dispense her blessings. If placed in any inferior seat, she will only embitter other sweets, while she withholds her own. It is when God is supreme, and all created things subordinate, that aught

meriting the name of true happiness can be enjoyed; for it is then that the higher and the inferior pleasures are combined,—God “lifting upon” the soul in which he reigns, “the light of his countenance,” and, in testimony of his “good pleasure,” making all the subordinate creatures to yield, respectively, their appropriate sweets. Religion must be everything, or it will be nothing.

The only other passing remark which naturally suggests itself is,—the encouragement which this case affords to young christians to use their influence for good in their respective circles of companionship and friendship. Let it be used with modesty, with prudence, with affection, with perseverance. For a time it may prove ineffectual. No favourable result may appear. There may even be stout, perhaps angry, resistance, while yet there is secret impression. And long may any seeming effect be wavering and doubtful. But ultimately the reward may be obtained. Let the example of JOHN GREIG be imitated, and another JOHN REID may decide for God.

“On the last Sabbath of April, 1822,” he says, in the narrative already repeatedly cited, “I made an open profession of my attachment to the Saviour, by entering into christian communion with the church assembling in this place”—(Crown Court.) He had not then completed his sixteenth year.—The state of his mind, in reference to this important step,—a step which should ever follow immediately the sinner’s conversion, “confessing with the mouth” being one of the first evidences of “believing with the heart,”—may be best shown from his correspondence respecting it at or about the time with

his elder brother, whom he had been desirous of inducing to take the same step along with him.—In the first of his letters on the subject, he expresses his feelings and desires with diffident simplicity ; but in a manner which discovers just conceptions both of the gospel and of the design of the ordinance ;—of its design, I mean, in so far as it is considered *personally*, that is, as an act of individual observance,—of individual commemoration of the Saviour's love. But there does not appear to have been, at that time, in his mind any correct thoughts of it as an act of *fellowship*,—a *social* institution,—a feast of love for members of the same spiritual family, and a bond of their mutual attachment. After mentioning the desire he had cherished to open his mind on the subject to his brother, and his failure, from diffidence, to fulfil it,—he says :—“ This is a duty which devolves upon all who call themselves christians. To taste the Saviour's love at a communion table, is calculated (if it is attended with a divine blessing) to inspire with love to the Master of the feast. He ‘loved us, and gave himself for us ;’ and ought not we likewise to love him ? It is a great mercy that any of us, guilty creatures, should be allowed to partake of such a feast ; that he has left such an ordinance to put us in remembrance of what he did and suffered for us. We are sinners ; and I trust we both feel our need of a Saviour. He has invited us to come unto him ; and he adds a gracious promise, viz., ‘ him that cometh I will in nowise cast you out.’ Is he, then, so easily accessible ? Is he always standing up and inviting us to receive his message of love and mercy ? Is he continually entreating and exhorting us to believe in his name, and be saved ? Is he continually saying,

‘Ho, every one who thirsteth, come ye to the waters, and he that hath no money, come; come ye, buy wine and milk without money and without price?’ Is he continually showing us the folly of all other refuges? Is he continually saying, ‘Come unto me all ye who labour and are heavy laden, and I will give you rest?’ Is he doing all this; and shall we disregard, despise, and reject this invitation? God forbid! that either of us should so treat it! Let us go, then, to him just as we are, poor, helpless, needy, guilty creatures, and receive his offered grace; we have no merit in ourselves, we have no money or price we can pay; but Jesus has paid the price of our redemption; he has satisfied the claims of divine justice; we have only to ask of him and we shall receive (if so be we ask in faith.) We have only to dedicate ourselves wholly and solely to him, and he will ‘do exceeding abundantly above all we are able to ask or think.’”—He then presses his brother to let him know his mind, and urges compliance.

From the terms of the next letter—a fortnight later,—it appears, that his brother’s mind was not then made up upon the subject; that he had started certain objections and difficulties, partly of a more general complexion, and partly with more special reference to the particular ministry under which JOHN was purposing to place himself,—that, namely, under which his parents sat; objections and difficulties much the same in substance with those which the greater part of seriously disposed young persons are apt to entertain.—In replying to these, he shows still further the correct scriptural views of the ordinance, and of the state of mind requisite for the acceptable and profitable observance of it, which he

had himself attained.—From the approbation expressed by his brother, in the former part of his reply, of what JOHN had written to him, he was led to anticipate, as the natural sequence, a corresponding acquiescence in his proposal; and was proportionably disappointed on finding the objections in the latter part of it overpowering the approbation. He combats his objections very sensibly, partly in his own language, and partly in quotation; admitting the solemnity of the ordinance, and the seriousness of the self-examination which should precede the taking of one's place at the table of the Lord; touches briefly on his own experience, in having been “led to see what a sinful and helpless creature he was,—the depravity of his own heart, and the all-sufficiency of Christ alone as a Saviour;”—mentions his having written on the subject to his bosom friend JOHN GREIG, who answered him in the words of Watts—

“If you tarry till you're better,
You will never come at all;”

and reminded him that “the more we become acquainted with God and his word, the more we see our own corruption and unworthiness,”—a sentiment in which he expresses his full concurrence—“were we not at all enlightened, we should not see our sinful condition, and so the more enlightened we become, the more clearly we see what we are;”—gives a judicious extract, of considerable length, from a treatise of Mr BUCK; and, in consistency with the scope and substance of it, adds:—“What you have used as objections to receiving this ordinance, are just what ought to induce you to receive it. You say, you are unworthy:—come, that you may

be enlightened to see more of your unworthiness, and that you may have more faith in Christ, and love to him for what he has done for you. You say, you do not wish to come, because you are afraid you may again return to your evil ways :—come, then, that you may be kept from sin, and that you may grow more and more in abhorrence of it, as being ‘that abominable thing which God hates.’ Were you worthy, you would not need a Saviour. But all are unworthy,—lost, undone, and helpless creatures.”

The whole correspondence shows that he was taking the step with due deliberation, and a scriptural intelligence of what he was doing; not inconsiderately and blindly, in mere conformity to existing usage, or to the wishes of others, as too many young persons do, and, on a very false principle, and by the influence of a very mistaken affection, are encouraged to do. As to the rite of what is called *confirmation*, as practised in the English Episcopacy, I can look upon it (speaking generally, and meaning in various degrees) as nothing better than a system of wholesale delusion, independently of the absence of the slightest vestige of authority or example for it in the New Testament. But apart from this, I have, in my own pastoral experience, known many young persons, who, on coming, at an after period, to the knowledge of the truth and the real experience of its saving power, have acknowledged that nothing served more effectually, when they had “the form without the power,” to settle their minds in secure self-complacency, than their having been thus easily, and in conformity with prevailing custom, admitted to christian fellowship; their having thus, in compliance

with counsel and persuasion—"gone forward to the table"—"*taken the sacrament.*"—There are, indeed, in this matter, two extremes. There is the extreme of representing the Lord's supper as a great and fearful mystery,—surrounding it with the barriers of intimidation,—'fencing the table' with the terrors of hell;—thus alarming and keeping back the more timid and self-distrustful, the very class who ought to be encouraged, while the bolder and more confident, simply because less seriously impressed and less worthy of encouragement, are insensible to the designed restraint, and break through.—And there is, on the other hand, the extreme of formalism and custom,—regarding it as one of the duties which become incumbent at a particular period of life, and urging compliance with it when that period arrives,—parents being uneasy when it passes, till they have prevailed with their children to "*come to the table,*" forgetting, that, till they have reason to believe them to have undergone that change without which "no one can enter into the kingdom of God," the pressing of the observance of the outward rite is but one of the many modes of deluding their souls.—The first object of parents should be to bring their children to Christ;—and as soon as, with calm conviction and sweet satisfaction and joy, they see their minds spiritually enlightened, and their hearts surrendered to Him,—then it becomes more than right, it becomes imperative, to suggest and urge the propriety and duty of "confessing Christ" by uniting in the fellowship of his church,—by applying for a place at his table. Such suggestion becomes specially incumbent, when decision of principle is associated, as it often is, with constitutional diffidence

and backwardness.—It is best when, as in the case before us, the proposal is spontaneous, while, at the same time, it bears every evidence of being intelligent, deliberate, and humble.

The confidence of his parents in him, as—from the firm hold which his principles had of his mind, his sense of their importance, his stayedness of temper, and the warmth of his relative affections—likely to be useful to his younger brothers,—was not unfounded or misplaced. Having now himself “tasted that the Lord is gracious,”—he discovered an unusually earnest solicitude about the spiritual interests of those so dear to him, and felt it his paramount duty, by all means in his power, to “seek their good.”—In addition to the correspondence with his senior brother on the subject just referred to,—I have before me a series of letters, addressed to his brother next under himself in age, but, as he intimates in one of them, meant also for another still younger,—both being then at the same school which he himself had attended. They are all chiefly on subjects of a religious character,—not brief and general hints merely, but statements, discussions, and reasonings, intermingled with personal appeals, and entreaties to serious consideration and corresponding practice,—to the due valuation and the right improvement of privilege.—There is one upon the nature and the duty of prayer; a second, on the advantages, present and future, of true religion; a third, on the fallen and sinful state of human nature, illustrated and impressed by appeals to personal experience; a fourth, on the sufferings of Christ, the cause and design of them, the love to him with which the contemplation of them

should inspire us, and the manner in which that love should operate and manifest itself; a fifth, on the parable of the prodigal son, as illustrating the condition of man as an alien from God, the characteristics of true repentance, and the readiness of God to receive sinners who return to him,—accompanied with a most affectionately pressing personal application; a sixth, on practical holiness, of heart and life, as the consequence and evidence of such repentance;—and others besides. These letters discover a mind well acquainted with the principles of divine truth, and a heart deeply imbued with its humble, holy, and happy influence, as well as glowing with the tender affections of nature,—both filial and fraternal. To insert them at length would, to the general reader, be tedious, nor could it reasonably be expected that, in the correspondence of a lad of sixteen with his brothers, there should be much of what is either so novel or so striking as to warrant such detail. For the sake of my youthful readers, I extract a few sentences from the close of the letter on the advantages of religion, which may show at once the judiciousness, and the pious and affectionate spirit, of the writer:—“Now, my dear JAMES, if you believe that you have a soul, which must live for ever, either in eternal happiness or eternal misery,—if you believe in a future state after death;—if you believe that there is a God, an all-seeing and heart-searching God, one to whom you must be answerable for all you say and do;—if you believe in a day of judgment;—let me beg and entreat you that you do consider these things. Begin now. Think not that you are too young. Christ says—‘Suffer *little children* to come unto me, and forbid

them not; for of such is the kingdom of heaven!—The season of youth is best for the service of God. It is best, because, if you begin early to seek God, he gives you a promise that you shall surely ‘find him.’ It is best too, because that by this you are rendered the more able to resist youth’s temptations. And it is best also, because you can then best serve the Lord, devoting all your youthful vigour to the giver of it.—Beware, then, of delay. Put it not off till old age, or to a death bed. ‘Seek the Lord while he may be found; call upon him while he is near.’ ‘Now is the accepted time, now is the day of salvation.’ Think on the shortness and uncertainty of life. ‘This day—or this night—thy soul may be required of thee.’ How many are cut off in childhood, in youth, and as they enter manhood—and how short is the period of our earthly existence at all times! ‘Prepare, then, to meet thy God!’ ”

His younger brother entered into and kept up the correspondence; and from sundry expressions in these letters to him, there seems good reason to believe it was not without its influence in at least deepening and maturing in his mind the previous impressions of early parental instruction.—And this suggests the remark, on which, however, I cannot enlarge as its importance might warrant,—how momentous in a family is the character of its *senior* members. Their example will either powerfully counteract, or powerfully promote, the influence of the instructions of parents. I would entreat elder brothers and elder sisters to lay this to heart;—how much—how very much—depends upon them, for the benefit or the detriment of their juniors, how thoroughly their indifference may neutralize, or

their ungodly and immoral practices destroy, the salutary effects of parental counsel, admonition, and example; and how effectually, on the other hand, their dutiful, affectionate, and pious behaviour, and the manifestation before the younger members of the family of the happiness attendant upon such a course, together with the embracing of such opportunities as constant and familiar intercourse affords of recommending what is good, may contribute to secure the end which lies nearest to the hearts of their parents, both in regard to themselves and to their brothers and sisters,—the end, namely, of winning their affections to God, and keeping their feet from “the paths of the destroyer.”

In this, as in former schools, our young friend was an example of regularity and diligence. In a letter to one of his sisters, he alludes to her having expressed some apprehension to him of his “rising too early;”—an apprehension dictated by her knowledge of his constitution, and her sisterly solicitude about his health;—and in reply, he says—“I always contrive to get about six, or six and a-half, hours’ sleep—for, when I go into my room, I have nothing to do but to take off my clothes, and jump into bed, and I soon fall to sleep.”—Some young folks will be inclined to think six hours, or even six and a-half, a quite sufficiently scanty measure; and, for boys and girls at that early period, I am very much of their opinion. It does not seem desirable, while growth is advancing, and the energies of the constitution, both corporeal and mental, in future life, depend so much on their invigoration at that period, to stint to its *minimum* the sleep which nature requires.—And yet JOHN appears, according to his own representations, to

have been sensible of no lack ; for he adds—" And when I lie much longer than my usual time, I never can study so well the former part of the day." For this, however, the power of habit may sufficiently account, without setting aside the conclusion that, in general, a somewhat more liberal modicum of " tired nature's sweet restorer" would be beneficial.—And I cannot but fancy to myself how vastly pleased some of my young friends may be with what follows :—" I have nothing to do but to take off my clothes, and jump into bed." This is just what they would like ! But I must not leave them to ask the question—What became of his prayers ?—a question which his statement might naturally enough suggest. I must quote what he immediately subjoins :—" *We always have our private devotions before family worship.*" The question now, then, my young friends, is—How do you like the reason for his being thus ready, immediately on going to his room, to put off his clothes and jump into bed ? It is a good one. It contributes to prevent boys from doing what older folks than they are often too prone to do,—from performing their devotions, at the close of day, with a sleepy head and a spirit of listlessness,—if not even actually going to sleep in the very act ; or, to prevent this, hurrying them over in the briefest and most perfunctory manner.

In his letters, about this time, he discovers the humble self-diffident spirit in which he anticipates the work he had now set his heart upon ;—the proper view he took of it ; the right impression he had of it. Thus :—" I thank you, with ELIZABETH and JAMES, for the kind wishes you have expressed. It is, indeed, an important work I have undertaken. I feel it so. Upon a consi-

deration of all the various duties which devolve upon a christian minister, of all the temptations and trials to which he is exposed, and of all that *responsibility* which attaches to the office, is it not enough to make me exclaim—‘Who is sufficient for these things?’ This is my only hope, that as God has called me to it, he will fulfil to me his promise—‘As thy day is, so shall thy strength be.’ On this I trust I can confidently rest, though often obliged to exclaim—‘Help thou my unbelief.’ Seeing this to be the case, I would lay in a claim for an interest in your prayers.”

In another letter, to his elder brother, dated April 1st, 1824, he mentions certain alterations in the arrangement of the hours at school, in consequence of the coming of a new student, and of certain other circumstances:—and one of these changes, with the reflections to which it gives occasion, evinces, very pleasingly, the spirit of devotion under the predominant influence of which—young as he was—he was then living.—“Another good thing is—we shall have an hour in the morning and evening for private devotions. We used only to have twenty minutes in the morning, which was not sufficient for these duties. Is prayer the life of religion in the soul? Is the season of devotion the time when it is permitted to approach nearest to its God? Is it the season when we are allowed the privilege of holding communion with the Father, and with his Son Jesus Christ?—when we are made to feel most separated from this vain world? And is it the time when we make known our wants to God, and receive supplies of grace and strength? Is it all this, and shall we spend so short a time in the exercise of it? Surely long prayers are not the most pleasing

and acceptable to God; but I sometimes find that I cannot contrive to make them short. I feel daily my need of more grace, seeing what I have *before* me, and regarding what I have *within* me. I am sure I have an interest in your prayers, as well as in those of the whole family; but 'pray without ceasing.'"

Very soon after the date of this letter, he was removed to St. Neots, Huntingdonshire, where, for a few months before going to Glasgow University, he was under the tuition of Mr (now Dr.) HALLEY, who was then in the pastoral charge of a Congregational Church in that town, and took, at the same time, a limited number of pupils under his roof and superintendence,—who was afterwards, for a number of years, with eminent credit to himself and benefit to the Institution, classical Tutor of Highbury College, and who succeeded the late Dr M'ALL in the pastoral care of the Church in Mosley Street, Manchester.—Dr. HALLEY has to myself both written and spoken in terms of the most affectionate commendation respecting the character of his pupil, for amiableness, for piety, and for the diligent and successful prosecution of his studies.—In a long letter from that pupil to one of his sisters—dated St. Neots, June 19th, 1824—in which he enters, with lively interest, into various topics of a religious character, especially the pleasure and the benefits of christian intercourse, begun on earth, and to be perfected in heaven,—there appears the most satisfactory evidence of the truth of the character, so far as piety, with its attendant amiability of disposition, is concerned. To the subject specially referred to he is led by the incidental remark that Mr and Mrs HALLEY, while very kind, were some-

what "*reserved*." He regrets this, on account of the loss arising from it to himself of the advantage of free converse.—*Reserve* is a word which expresses the same thing in so many kinds and degrees,—and which may mean a fault or a virtue accordingly,—that censure must be withheld, where possibly greater knowledge of the case might elicit commendation. The reserve of others is sometimes imputable to ourselves; and there are, undoubtedly, some who, especially on religious subjects, possess a peculiar and enviable *tact* at gaining access to the minds of the young, and maintaining the easy and cheerful familiarity of mutual communication.—In this same letter, too, we find him busy with Sunday-school teaching; and elected President of the St. Neots' Sunday-school Teachers' Society, in room of another, who, for some special reason, was retiring from the office.

In a letter of the 3d August of the same year, to his younger brother, with whom he corresponded most frequently, and who had just at that time entered on a new situation in business, he tenders, among others, the following affectionate and sound counsels, which, while they still further bring out the piety as well as the judiciousness and discretion of the writer, may not be without their use to others, as well as to him to whom they were originally addressed:—"Allow me now to present to your attention a few thoughts on your present situation, and the circumstances attending it, which have suggested themselves to me. 'Tis comfortable:—you have reason to be thankful. 'Tis one in which you have the advantage of christian intercourse:—improve it. When there is any conversation of an instructive or religious nature, though you may not join in it, endeavour to gain what

good you can. Be always diligent to increase your stores of useful knowledge, whether moral or religious. Imitate that little insect the bee; gather honey from every opening flower, and lay it up in the storehouse or hive of your mind, and bring it into use whenever it may be required. Always be anxious for improvement. When you can get time, read a good deal. You will get fond of it in time. But let the books you read be useful and religious. I would not, in your place, altogether give up my Latin and Greek, if you can in any way attend to them; for that knowledge which is worth *getting* is worth *keeping*. I think you might very well read your Latin and Greek Testament. But this I only advise, supposing you have time for it. Do not, *whatever* you do, neglect business for reading or anything else, while you ought to be employed about it.—You may also greatly benefit yourself by meditation, if you have any spare time, and are so engaged as not to be able to get a book to read. For this purpose, you might select a passage of Scripture every morning out of the portion you *read*, (and I hope you never neglect this,) and exercise your thoughts upon it. This will create a habit of thoughtfulness, and improve the mind in a spiritual point of view. But yours, my dear JAMES, is a dangerous situation. You are placed in the heart of a city, which, though far-famed for the good it does, abounds with all manner of vice and wickedness. Guard against the evils which surround you. Yours is an age at which you are exposed to the greatest danger;—beware;—trust not to your own strength;—say not, ‘I shall never be moved;’—say not, ‘I have nothing to fear;’—say not, as many an ardent but deceived

youth has done, with Peter—‘ I will never deny thee :’
—but rather live humble ;—trust in him alone, in whom
is everlasting strength, and say, ‘ Hold thou me up, and
I shall be safe,’—‘ Grant that I may never deny thee.’
Oh ! pray much,—pray earnestly. Beware of evil com-
pany. Live under a sense of the divine presence. Be-
ware of remaining idle ; seek constantly to be employed.
Idleness is the beginning of many evils ; it is the sure
way to ruin. Remember, your time is not your own,
it is to be employed in the service of your Master.
‘ Be diligent in business, fervent in spirit, serving the
Lord.’ ”

CHAPTER II.

FROM HIS ARRIVAL IN GLASGOW TILL HIS APPOINTMENT AS
A MISSIONARY TO INDIA.—1821—1822.

IN the end of September, or beginning of October, of the same year, (1824,) he came to Glasgow, for the purpose of prosecuting his studies at the University in that city. It was then that, in consequence of application to that effect by his parents, he was received under my roof; where he continued (returning home in summer) during all the sessions of his College *curriculum*.—I can bear my testimony to the conscientious and enthusiastic diligence with which he prosecuted all his studies. His attendance on classes alone, during his first session, occupied six hours a-day—one at Latin, three at Greek, and two at Logic:—and no one who knows any thing of the constitution and practice of the classes in that seminary of learning, will fancy that a public student in the Greek and Logic classes, attending, at the same time, on the private Humanity class, could, if resolved to profit, have an idle or an easy time of it. In the various classes of that University,

the students are required, not merely to hear lectures,—whether on the languages or in the different branches of physical and mental science,—to which they may listen or not as they please, and which they may follow up or not as they please by reading and writing at home ;—nor have they only exercises prescribed, which it is at their option to execute or to decline :—but daily tasks are marked out, and daily examinations held ; and exercises are prescribed, on announced subjects, daily, weekly, or less frequently, according to the nature of their subjects, or the length at which they are expected to be treated. And the work—all the work—must be done ;—well, it may be, or ill ; but it must be done. This system gives a great advantage, and is a strong recommendation, to the University ; especially in regard to boys who, if placed on an optional or *ad libitum* system, might be tempted to idle their time, and to do no more than was barely requisite to save their credit.—Young REID was one of those youths whom it is more necessary to restrain than to urge. Both from inclination and from conscience, he would have done the same amount of work under an optional as under a compulsory administration. But it is not so with all ; and especially with the younger class of boys, of whom the major part have not yet learned or felt the future value to them of what they are doing.

When our young friend came to Glasgow, he was a Presbyterian, and a member of the Established Church ; the congregation in Crown Court, London, with which he had connected himself, being in communion with the Church of Scotland.—On subjects of this nature, I regarded it, not merely as not duty, but as the reverse

of duty, to use any influence with young men placed under my care as family boarders, to effect a change of sentiment. With such as were undecided on the great concerns of religion itself, any thing of the kind would have been preposterous and delusive;—and with such as were decidedly pious, the highest object had already been attained; and to interfere with their convictions on the minor points, unless at their own desire, would have been a breach of faith to those by whom they were committed to my care.—In a letter to me from London, dated May 26th, 1826—that is, after his return home from his second session at College, he writes thus:—“As I think it now high time that I had made up my mind with respect to that important subject, ‘the government and discipline of the Church of Christ;’—while I would desire to follow, in all respects, as my guide, the sacred volume of inspiration,—and, having done so, should feel my ground sufficiently firm and substantial,—I think it may be advantageous to peruse some of the writings of ministers who have made this a subject of deep and serious inquiry. If there are any you can recommend, you will oblige me. Don’t give me all in support of independency, and omit to mention those who vindicate the established form of Church government.”—What I wrote in reply to this, or what books I recommended, I have not now the remotest recollection. But the reader will of course understand the last sentence as written in jest more than in earnest. It were a poor matter to get any man’s mind, younger or older, made up by a one-sided examination of any subject. It would only be made up to be afterwards shaken; and he who had so effected its temporary set-

tlement, would have no claim to credit for impartiality and candour, and but a slender one to the character of an honest man. I had never once, previously to this time, introduced the subject, myself. There was, however, a decided change ultimately wrought,—the result of his own inquiries and reflections,—both in his views of the New Testament order of the Churches of Christ, and of Civil Establishments of religion. It was far from hasty; and it was, in the end, proportionably the more firm and settled. The causes of the change may evolve themselves as we proceed.

Soon after his coming to Glasgow, he connected himself with the congregation under the ministry of the Rev. JAS. MARSHALL, then of the Outer High Church, —who subsequently was translated to Edinburgh, and who has since passed from the Scottish Presbyterian to the English Episcopalian establishment.—On this subject—that of his Church connexion—in one of his earliest letters from Glasgow, addressed to his eldest sister, after mentioning his preference of the mode of administering the ordinance of the Lord's Supper in the Presbyterian Church to that practised by the Independents, he says : —“I have thought a good deal on the subject, and read a little book upon it. I have come to the determination to join Mr M.'s church. For I consider it my duty, since I have joined a Scotch church in London, and from such little investigation as I have lately made, have found no just cause to *dissent*, to unite myself to Mr M.'s church. The case was quite different at St. Neots, or Wymondley, where there are no other but Independent churches. If I were now to join an Independent church, I must, of course, give up my membership

at Crown Court. This I will not do, without seeing that the Church Establishment is unscriptural; which I have not been able yet to discover. But I still purpose making strict investigation, and comparison with other church governments. I would not join every church in Glasgow; because there are members admitted who are not christians;—but this is not the case at Mr M.'s. I am to breakfast with Mr M. on Monday, when he will converse with me. The Sacrament is to be administered to-morrow week."

This is quite as it ought to have been. He was, in my apprehension, more than justifiable, he was perfectly right, in uniting with fellow-christians of another denomination, when there was no congregation belonging to his own, and when they were willing, on the principles of scriptural forbearance, to admit him to their communion;—and in the state of his convictions at the time, he was equally right, in preferring one of his own denomination, when both were in his power.—The remark, at the same time, in the latter part of the extract, indicates just conceptions of the true nature of christian fellowship in the church,—as the "communion of saints,"—a communion, to which no others—none who do not give satisfactory evidence of their possessing this character—ought to be admitted.

As an inmate in my house, Mr REID was exceedingly amiable—kind, obliging, and affectionate in his whole deportment;—most regular, constant, and diligent in all his studies;—unremittingly attentive to his religious duties;—uncompromisingly determined in whatever he thought right. All loved him. And it is no little gratification, in perusing his letters to friends at home,

to find him expressing his satisfaction and happiness in the way he does. When, toward the close of his first session at College, he expresses a longing for release from his academic labours, he deprecates being misunderstood, as if he were tired either of his studies themselves, or of his quarters,—saying of the latter, “I do not at all feel as if I were an unrelated inmate of the house, but as one of the sons in a father’s family.”—Little was it then imagined, either by us or by himself, that he was afterwards to come so nearly into this very relation.

When at Glasgow, he pursued the same course with his youngest brother, which before he had followed with the second youngest,—pressing on him, in his letters, in the spirit of christian and brotherly affection, attention to the concerns of religion;—telling him his own experience;—what he at one time thought of religion, as an irksome task, of the pleasures of which he then had no conception;—and of the change which experience had produced in his estimate of it—not merely in regard to its *obligation*, which he never would have questioned, but with regard to its *power of yielding happiness*:—thus “drawing him with the cords of love,”—winning him, by his own recommendation of them, to the “ways of pleasantness and peace.”—He was in the practice of taking up topics, and requesting his brother to give him his mind upon them.—Without insisting on the necessity of being thus formal in the *mode* of it, the example is one which brothers who themselves feel the claims and experience the pleasures of piety, may well be encouraged to imitate.—How desirable, and how delightful, to be instrumental in

securing the everlasting well-being of relations so dear! —to “gain a brother!”—It is hardly needful to say, that all must be in the spirit of humility and love, and all conducted with good sense and discretion.

In his voyage from London to Leith, by smack, in October, 1825, when he was returning to the University for the second session, the vessel encountered a severe storm, in which, with the rest of the passengers and crew, he was exposed to imminent danger. They struck, in the darkness of the night, on the Goodwin Sands. The Captain seemed to lose his presence of mind, and to be “at his wits’ end.” Mr JOSEPH HUME, M.P., was on board. To his self-command, and such knowledge of navigation and seamanship as he had acquired on repeated voyages across the Atlantic, (a knowledge which now became of use) Mr REID ascribed their preservation. He took the helm himself, and worked the vessel out of danger.—And since I have thus mentioned Mr HUME, and shown how the acquisition of knowledge, much as it may be out of a man’s own line, may one day come to be of service, and the propriety, therefore, of never slighting any opportunity of attaining it,—it is no more than justice to that “honourable gentleman” to add, that to Mr REID and several fellow-students who were returning to College along with him, he was exceedingly attentive, and practically kind, turning all his superior acquaintance with the little mysteries of travelling to good account for their direction and accommodation.—He was conversible and communicative. And my young friend, having some little portion of a kindred inquisitiveness after general information, availed himself of this, and was indebted to him for various

items of addition to his stock of knowledge. In a letter to his mother, he describes him as “an intelligent, communicative, and interesting man :”—and after speaking gratefully of his opportune kindness, he adds :—“The way we got so familiar was this. The Captain’s Chart was all in tatters. On Monday, Mr HUME wanted to look at it, to show us our situation at different times :—and, finding it in this state, he told the steward to go and make some paste, and he would mend it. I immediately went, and offered my assistance ; and was with him, I suppose, three hours repairing it. During this time, he was talking to me on many subjects ; and, finding me inquisitive, he took an interest in giving me information.”

The member for Montrose and the young logician appear to have mutually fancied each other, the former inviting the latter to breakfast with him in his hotel in Edinburgh, and by the same frankness and familiarity in conversation, “increasing not a little his stock of information.” At parting, he gave him two pamphlets of his own *on Education*,—and a letter of introduction to a nephew in Glasgow, with a request to keep a friendly eye over him, and report progress to himself respecting his studies.—I am thus particular, not for any great importance in the incidents themselves, but because it is often by such minor circumstances that *character* is most effectually indicated ; and, in the present instance, they are creditable to both the parties.

At the opening of his second session at College, Mr REID had an attack of rather serious illness, by which, to his own great regret, he was for a time entirely unfitted for the prosecution of his studies. But if this was a loss

to him in one respect, he was no loser otherwise. He was enabled to bear his trouble with much of christian submission; and his subsequent letters breathe, not this spirit of resignation only, but the earnestness of desire for the spiritual benefit of his heavenly Father's correction, and his hope and trust that it had not been sent in vain. And it served too to draw out another amiable feature of his character—a deeply grateful sense, and affectionate requital, of every kindness shown him under his affliction.—Thus, if for the time his literary and intellectual progress was retarded, his spiritual improvement was advanced. And in God's estimate, and in his own, he was a gainer. The profit was greater than the loss.

While in Glasgow, he had of course, both with the family and alone, invitations at times to the houses of friends,—especially of an evening. To these social evening parties he contracted an aversion, on two grounds; their interference with his studies,—and the want of comfort in the reflection on the generally unprofitable way in which, as it appeared to him, the time was spent.—The former of the two grounds was a sound one, at least for the *infrequency* of such visits,—for an *occasional* unbending of the mind in the recreation of easy social intercourse will be found a means of invigoration for severer pursuits.—As to the latter, what he complained of was, the interference of such parties, even although the conversation and amusements in themselves might be harmless, with the collectedness and composure of subsequent devotional exercises;—and the deficiency, even in companies of *christian friends, of christian conversation*.—It cannot be denied,

that there is too much reason for such complaints. 'I am far from being of the mind, that christians, even among themselves, should never speak on any other subjects than those of a religious character ; as if spiritual men ceased to have any interest in aught, whether private or public, that was temporal or secular. I am equally far from thinking those christians right, who, when in company (as they often must be) with the men of this world, wrap themselves up in their own thoughts, look morose and sanctimonious, and decline taking any part in their conversation, when, though possibly trifling and of little interest, it is yet, in its character, harmless. Such treatment of them has a repulsive effect, and necessarily places those who indulge in it at a disadvantage, when attempting to introduce conversation on more important topics ; whereas an easy cheerfulness of intercourse on the matters of minor consequence, gives the greater freedom and facility of access in introducing and recommending the more momentous. In the one way, you shut the ear, or turn it away ; in the other, you keep it open,—you conciliate good-will,—you give yourself a kind of tacit claim to a hearing,—you enlist courtesy on your side.—My young friend would have acquiesced perfectly in such sentiments. But with regard to such evening parties as have been referred to, his general feeling was, that, how much soever he might enjoy them at the time, he did not profit by them. And while, on the grounds mentioned, this feeling might be carried to an extreme, yet is it impossible for any christian to reflect upon the ordinary conversation of such parties, without admitting the existence of ~~the~~ small amount of reason for his censures. He placed his

refusal on the footing of his having no time to spare from his studies ; but, while in this he was perfectly sincere, and showed his sincerity by the use he made of the time thus redeemed,—the cause mentioned appears from his letters to have operated with at least equal strength :—“ Were the society of christians such as it should be ; were the topics of conversation more of a spiritual nature ; did the world, and the things of the world not occupy so much of the time spent in parties ; were they rendered meetings of such a nature that, instead of losing the devotional feelings of the soul, these feelings should be excited by them ; then an evening’s relaxation might be at once pleasant and profitable.—Those who talk in this way, it may be said, should surely be the first to commence in endeavouring to promote this change. But if a young man were thus to endeavour to change the tone of conversation, would he not be looked upon as destitute of all sense of propriety, and good breeding ?—and this forwardness would excite in some feelings of disgust, as interrupting other amusements, and diminishing the pleasantry of the evening. It would thus be productive of more harm than good. Besides, for me to do so at present is quite out of the question. My diffidence is so great, that I could not presume to intrude my remarks on any company.—Now, you must not imagine that I am so enthusiastic as to wish that all the time should be spent in this way : I feel no objection to any rational amusements ; but they are, I think, carried to excess in most places here. Were the customs somewhat changed in this respect, and useful information and religious improvement were universally attended to,

all would be well. But here,—you are set beside some strange damsel, whom you have perhaps never seen before ; you must show her all the marks of gallantry and etiquette ; you amuse her by the relation of all such ‘ old wives’ fables ’ as will excite the risible faculties ; the more nonsensical, the better you will succeed in pleasing. If you are silent, you must be looked upon as a nonentity ; if you speak seriously, as an enthusiast.” —This serio-comic description of a diffident youth in company, gives the reader a just conception of his character. From the native buoyancy of his disposition, he entered into and enjoyed the scene of hilarity, at the time ; but the reflection on the hours thus unprofitably, and sometimes, it might be, not very rationally, consumed, was more painful than pleasant.

His anxiety to render epistolary correspondence always profitable, induced him to propose to the friends with whom he maintained it, the plan of fixing upon *subjects* on which they should, reciprocally, write their sentiments. The letters of each member of the family to him, were to be read by all the rest before being sent off ; and his to each were to be common to all. By this interchange of mind, all might be benefitted,—each being understood to make his or her appropriated topic the subject of study.—Here, again, there is a good principle carried to an extreme ; a desirable end, but aimed at by somewhat undesirable means. Such a plan would go far to destroy what constitutes the very charm of epistolary correspondence, especially between members of the same domestic circle, and intimate friends. That charm consists in its easy, unreserved, colloquial familiarity ; the opening of the heart, according to every

occurring thought, every passing suggestion and emotion, —the *thinking aloud*, as if the dear relation or bosom-friend were at our elbow. It would convert such correspondence into a system of *essay-writing*, rather than of *letter-writing*. I speak, of course, in general terms. Exceptions there are. Occasions present themselves, when a more formal discussion of particular subjects becomes indispensable. But formal discussion must not be the general rule, in letter-writing, any more than in conversation. One description of benefit might thus indeed be gained; but it would be at the expense of another, which would more than counterbalance it. What was gained in thought, would be lost in feeling. The mind might be better stored; but the heart would get cold and rigid. Its best affections would want their easy play; and the happy influence of the reciprocation of this, in drawing and binding kindred hearts to each other, would be lost.

In perusing his letters at this period, I have marvelled how he contrived to find leisure for writing to friends at so much length; for his correspondence was not allowed to interfere with the most unremitting attention to his class engagements. The principle on which he acted, however, is apparent—and pleasingly apparent—in the fact, that the longest of his letters are those in which he is evidently solicitous about the best interests of the parties to whom they are addressed. Thus to his youngest brother, just entering into business, I find a long and most affectionate epistle on the three topics—*studies*, *business*, and *religion*. He was no enthusiast. His counsels are judicious and prudent, as well as pious. They resemble, indeed, those of a

parent to a child ;—discovering, as they do, his anxiety for all that was good to the objects of his love. In proof of his being no enthusiast,—but discriminating and considerate, I present the following brief specimen of this long letter :—“ In reference to *business*,—I would enforce upon you the duty of *diligence*. Much of your comfort will depend upon this. You will gain the affection and esteem of your master, and enjoy that peace of mind which is universally and necessarily associated with a faithful discharge of duty. And mind—it is a duty. ‘Be diligent in business,’ says the Apostle. Think not that there is (as some suppose) any thing low, or grovelling, or unworthy of the dignity of a human being, to engage in the active pursuit of the world’s good. It is not the *desire of wealth* that is in itself injurious and unchristian-like (if I may be allowed the term); it is *hasting to be rich* ; taking unjust means to acquire wealth ; showing too great an anxiety for the things of this world, to the neglect of the ‘one thing needful,’ and to unconcern about the immortal interests of the soul,—that renders the pursuit of riches sinful. Endeavour, then, to take an interest in your master’s concerns, as if they were your own. Enter with your whole mind into his interests ; and seek every proper and just method of increasing his wealth and happiness.—You may be placed in a family. With respect to this part of your duty, I have no occasion to say much. I would only remind you, that, in entering into a family, you are bound by all possible means to render yourself agreeable to each member of it. While you avoid forwardness of manners, and retain (not an excessive, as I am conscious of having done, but) a respectful reserve ; let it appear,

by your numerous little kind offices, that you are desirous of pleasing; and you will ensure the love of all. You must be very careful with whom you form intimate acquaintanceship. Choose no one for your companion who is not truly pious. Should those in the shop or warehouse with you not be so, avoid too close a friendship with them; but, at the same time, always act with becoming civility. *Beware of London streets.*"

In another letter, to both his younger brothers, he insists at large on the importance of at once clearly understanding what christianity is,—investigating its evidence, both external and internal,—and especially, having the experimental proof of its divinity in its divine influence upon their own hearts,—the "witness in themselves." A few sentences will show the spirit of this letter, and further confirm what has been said of the intelligence and sober-mindedness of his religion,—as being not heat without light, but light and heat in union:—"But it is not enough, that I or your parents tell you that this blessed book is of divine authority. The Almighty Being who has bestowed upon you your mental faculties, and has preserved your life to a time at which you are able to exercise them, requires now, that you no longer receive it upon human authority that the scriptures are the word of God,—but that you make use of your time and powers in the examination of the question for yourself; that, being led by the evidence in favour of divine revelation to receive it as such, you may, without reserve and without doubt, refer all your judgment to it, as the only true criterion of the good or evil which you may think or do. I would, therefore, especially recommend your serious perusal of Paley's

Evidences, a book, which thoroughly establishes, in a concise form, the truth of the christian revelation, by the abundant evidence produced from a variety of sources both internal and external. And when you read, read with prayer ; go with an unprejudiced mind to the investigation, and with a determined resolution, by the aid of the divine Spirit, to make it (if your conviction of its authority and divine origin be established) ‘ the man of your counsel,’ the ‘ lamp of your feet, and the light of your path.’ And believe me, it is beyond all doubt, the most solemn and important question upon which the decision of your judgment can be given ; and until your mind is made up upon it, you never can read that sacred volume with those feelings of confident and high delight, which the assurance of its proceeding from the God of truth and love would produce. The christian has in his own bosom the witness of the truth ;—he has felt its awakening, enlivening, purifying, and sanctifying influence on his own heart ; and all the cavils of sceptical reasoners, and all the scorn of infidel worldlings, will not eradicate the lasting impression which the Spirit of all truth has imprinted on his mind. This is the surest testimony in favour of revelation ; but all are not possessed of it ; and even were you, my dear F., (I pray that you may soon be,) the addition of that testimony which may be derived from the book I have been recommending will serve to establish your convictions, and to give to others whose minds you may be desirous to influence, in the Sabbath school, or elsewhere, a ground of your belief which they may fully comprehend. For, as ‘ the natural man knoweth not the things of the Spirit of God,’ because they are only capable of interpretation

and of understanding by those who are spiritually and divinely enlightened, it would be impossible to communicate to him any right or full conception of the nature of your own feelings and impressions ; which, however, might *to yourself* be the most satisfactory evidence. Seek for yourself all the evidence you can obtain ;—and impart what you can to others.”

In two long letters to one of these brothers, I find him entering into a pretty full statement of the theory of the late Mr MYLNE, then Professor of Moral Philosophy, whose class he was at the time attending, on the nature of the passions and desires of the human mind , —a theory which resolved all *desire* into a simple exercise of the intellect, making it to consist in *the conception of the desirable object* ;—a theory which by this very definition of desire, as it appears to me, confutes itself :—the definition clearly implying the existence of *desirableness* in the object antecedently to the conception of it *as desirable* in the mind ;—and, since *desirableness in the object* and *desire in the mind* are correlates, so that the one cannot be imagined apart from the other,—it follows, that, although an object cannot of course be actually *desired* till it is *conceived of*, yet the conception of it *as an object of desire*, manifestly implies that the *desire* is something in its nature distinct from the *conception*.—So too regarding the conception of a character as *amiable*. The character must have in it qualities fitted to excite the passion or affection of *love*, although of course there must be the conception of it in the mind ere it can be actually loved. It is the conception of the object as possessing the amiable qualities that awakens the love ; but the love is something more than the con-

ception by which it has been awakened. The conception of that from which the passion springs, is not itself the passion; the conception of the qualities in the object by which the emotion is stirred is not itself the emotion. —Be this as it may, my young friend was not only logically unconvinced of the truth of the theory, he was jealous of it on account of what seemed to him its pernicious bearing on the great subject of moral responsibility. Resolving the desires and passions into mere *intellectual conceptions*, appeared to his mind as tending to the overthrow of such responsibility, or at least greatly to infringe upon it, and diminish its impression upon the conscience,—as it was not easy to associate the idea of *sin* with the exercise of simple *intellect*. On this subject he avowed his impressions honestly in the daily prescribed essays of the class; although, with becoming diffidence, he shrunk from setting himself in opposition to the professor, in any of those spontaneous exercises which the students were at liberty to write and give in on self-chosen subjects. His remarks on the theory, in his letters, show the firmness of his principles as a christian, determined to bring every thing to the test of inspired authority, and sensitively jealous of whatever trenched, or seemed to trench, on the *dicta* of the one supreme standard of truth.—The letters, at the same time, discover the close attention he paid to the lecturer,—his desire to fix clearly in his own mind the principles of his system,—and to make other minds partakers of the instructions his own was receiving.

There was one thing too of which he was sensitively jealous,—the *anti-spiritual* tendency of those studies

which necessarily occupied so large a proportion of his attention and time. He complains of this, as being greater in degree than even what he had experienced in the prosecution of secular business. And this is easily accounted for. The *mind* was more engrossed by the studies than by the business. The consciousness of this tendency rendered him watchful over his own spirit, and the more solicitous to keep up with due regularity, the observance of his private devotional exercises. For, while he was jealous of himself, it was with an intelligent jealousy. He did not abate his ardour, in any department of his classical and philosophical pursuits, but, anticipating the time when what he was now busily acquiring might be turned to some profitable use in the service to which he had devoted his life, was anxious to make the most of his opportunities of acquisition; and, at the same time, to guard against being unfitted for that service in *spirit*, in proportion as he was qualified for it in *intellect*. He endeavoured, therefore,—and his example should be followed by every christian student, and especially by such as have in view the ministry of the gospel,—to unite, in the prosecution of his College work, the three features of character in the apostolic admonition—“Not slothful in business, fervent in spirit, serving the Lord.” I have no doubt, that in the letters written by him to the members of his own family, especially his brothers, he was influenced by the two-fold consideration of benefit to himself, as well as benefit to them. In his solicitude for the latter he continued singularly exemplary; not contenting himself with brief general hints on the subject of religion, and general good wishes at the close; but oc-

cupying entire letters on the sentiments and duties of piety,—as particular seasons, characters, and incidents, or specialities in the dispositions, engagements, and prospects of his correspondents, might suggest. And whilst in them all he appears entering warmly into the spirit of Paul's words—"my heart's desire and prayer for Israel" (his "kinsmen according to the flesh") "is that they might be saved," I cannot doubt that he felt this a valuable means of maintaining the attention and interest of his own mind on such vitally momentous subjects. He thus both received and imparted benefit.

In session 1826-27, he attended the natural philosophy class,—which, according to the arrangement of studies in the Glasgow University, is the highest in its regular *curriculum*,—the highest of what are called the *gown classes*. In this class, little to any purpose could be done without a considerable acquaintance with *Geometry* and *Algebra*,—and that, even in their higher departments:—and he therefore attended, at the same time, two Mathematical classes. He represents the Professor as "making them quite slaves with his exercises, prescribed by him three times a-week;" and speaks of himself (putting his heart, as, from a sense of duty, he ever did into all his class occupations) as "half-killed with labour." In the same letter too, he anticipates the probability of his taking his degree of M. A.—"I have not quite determined yet, whether or not I shall take my degree of M. A. this session. If I do, there will be that to prepare for, besides my ordinary labour. The examination will come on in March. It is quite tremendous to look forward to it. I shall have to pass an examination in Latin, Greek, Logic, (or

Intellectual Philosophy,) Moral and Natural Philosophy, Mathematics,—before all the Professors, with as many students as wish to attend; and, having passed through some very absurd ceremonies (if successful)—obtain my degree.”—In this class, he was elected one of the four *Stentmasters* for the session. I know not the origin of this somewhat singular office. A certain number of the students of the class are chosen, by the votes of their class-fellows, to fulfil its functions; of which one—the one from which the designation is taken—is to fix, according to what they may consider the pecuniary circumstances of the members of the class, the sum to be paid by each of their number that may choose to graduate, upon his proving successful, and obtaining his degree, the sum so paid not being to be looked upon at all as purchase-money for the degree, (not now at any rate, whatever it might be originally) but simply as a kind of forfeit, or poll-tax, for the benefit of the Library, or for some of the other general objects of the University.—The fixing of this sum—a somewhat invidious and delicate task—is called *stenting*.—To another duty, which has come to be incidentally associated with the principal one, he refers in the following terms:—“The concluding part of its duties, was by far the most interesting. The four *Stentmasters* had to visit all the Professors, and the Principal,—the latter at his house, and the former in their respective classes;—and, by a short *Latin* speech, to request them to give their students two holidays in each month, during the remainder of the session. Friday and Saturday at the end of every month, are the appointed days. We also, in the same way, got a holiday for the boys in the Grammar School, from each of their masters. I

have now finished all I have to do in this way. To-day is the first holiday, but Dr. MEIKLEHAM has determined we shall not get much benefit from it, for he has given us just double work to do for Monday. This is making quite a farce of the thing."—With the closing sentiment of this extract I agree *now*, just as heartily as when I was a lad myself, and might be supposed to have had more of a *con-amore* sympathy with it. It really *is* "making a farce of the thing." *Holidays*, with the prescription for them of *double work* ! I am of opinion, that the work ought not to be prescribed, even although it be left *optional* :—for, when it is thus left, who are the boys that undertake it, but just the very boys who need the relaxation most,—the studious, fagging boys, who are in danger of hurting their health by application? If the masters enjoy the holidays themselves, so should the pupils; and the most industrious of the pupils should be the most encouraged to make them *bond fide* what they ought to be,—*days of recreation*.

I specially mark, in my progress, whatever bears immediate reference to his future destination,—the work to which he had in purpose consecrated himself, with all his powers and all his acquirements. It is pleasing to observe the natural affection blending with piety to God and benevolence to men,—the solicitude to ascertain the divine will, and to be guided entirely by it,—the wish to have his way "hedged up" by providence, if it was *not* in harmony with that will,—and the full and determined confidence in going forward, and making every required sacrifice, if it were,—by which he was all along actuated.—In the summer of 1827, Dr.

MARSHMAN, of Serampore, visited Scotland, on the service of the Baptist Mission in India. When that excellent and venerable Missionary—(one of *three* who, when we look to India as a field of missions, may almost be honoured with the designation of “THE FIRST THREE,”—three, whose names had long been familiar to my own ear and my own heart, as household words, —CAREY, MARSHMAN, and WARD,—but none of whose faces I had ever seen in the flesh)—when he came to Glasgow, all were emulous to show him the kind attention to which, from fellow-christians, he was so eminently entitled.—To this occasion the youthful subject of the present Memoir refers in a letter to one of his sisters; and from that letter I extract the portion which has immediate relation to himself. After speaking of the object of the late Dr.’s visit, and, in strong terms of admiration, of his character,—as well as of “the intellectual and spiritual treat” which he that day anticipated from his company at dinner in my house, and of the excitement to go forward in the Missionary enterprise which he had received from the interesting information communicated at the public meetings relative to the condition of India, he thus writes:—“I had requested Dr. WARDLAW, to allow me, (if he thought it not *forward*, &c.) to have a little private conversation with Dr. M. He kindly asked Dr. M. to speak a little with me; and he did it very willingly. I commenced the chat by telling him that I had felt for the few last years a strong and increasing desire to engage in the Missionary work; but that it had been suggested to me by some of my friends, (whose names I did not mention) that, had it been the will of Providence that I should

engage in foreign labour, I should have some particular *call* to the work. He, however, said (as I had before thought) that the only intimation of the divine will on such a subject which we were warranted to expect, was the desire, the steadily increasing desire, to engage in it, while there was no strong opposition of friends to it, or any other obstacle that could prevent it. But, said I, I have also had it suggested to me, whether, having so many friends, and such strong ties to detain me at home, I should be justified in leaving and separating for life from all whom I hold dear on earth, to labour in distant climes, while I might be useful at home? To this he replied, as I did to Mrs W., who had suggested the thought, —That ~~there~~ were comparatively few who had any inclination to make sacrifices, and leave their native country, in such a work; therefore those who do feel it should cherish it. I then asked him, if there was any peculiarity of constitution required for a Missionary in India. He said that a person of thin habit, of moderate living, and possessed of some degree of activity, and who was not averse to heat, and had tolerably good general health, would do very well, generally speaking, in India. I then asked, if there was any particular course of study which he would advise my pursuing, in preparation for that work. He said, that all the studies I had been already attending to would be useful to me; but I must principally attend to the Scriptures, to get a thorough knowledge of them, and of the doctrines contained in them. He advised also my making myself acquainted with Missionary Intelligence, and History. In reference to the language, he said, that if I could learn Latin I could learn Bengalee. He said he would

not have me remain in England to learn the language ; that I could learn as much there (in India) in two days, as I could here in a week : besides, I should there have the advantage of getting a knowledge of the manners, customs, and prejudices of the people, while applying to the language ; and, at the same time, I should get the habit of *speaking* the language, which I could not do here. He then gave me some excellent advice generally on the subject, and said that I should endeavour, if I did make up my mind to do so, to go out as soon as possible.—After all this, what shall I say ? I cannot but anxiously long to engage in the work, though at times the thoughts of it almost overwhelm me with grief and anxiety. To think of leaving all whom I love on earth, with but little hope of ever seeing them again on this side the grave, has little short of the pain in it which would arise from the separation of death ; and were it not alleviated by the hope of meeting in glory, could not be endured. But since God has been so kind to us as a family, in a spiritual point of view, I feel less than I should do the pain of separation on this account. As to the difficulties, trials, and sacrifices of the work, I am well aware I cannot form an adequate conception of them. But are they worthy of comparison with what our Saviour endured for me ? The glorious prospect of being made the instrument of bringing some to the knowledge of the truth as it is in Jesus, will, I conceive, at the last and great day, make ample recompence for all which we suffer or endure on earth. There are not, besides, such numerous and great privations to be undergone now as formerly ; and have others done so much, and shall I, who have received much

more, be idle, or shrink from the difficulties of the way? May my divine Master ever give me a submissive and grateful spirit! I feel I could not maintain it of myself, but I trust he will give it me.—But there are considerations which give me greater anxiety even than these. Should I by my conduct, in any way, under the influence of any of these temptations, the number of which is so great, be led to disown my Lord, and to disgrace his cause, and thus prove a stumbling-block to others, what will become of me? The responsibility of the work is, I think, greater than that of any other I could engage in; and if I am unfaithful, the blood of those who perish in their sins will be required at my hands. Oh, awful and impressive thought! Again, what ardour of devotion is necessary to engaging in this work! Destitute of all earthly resources, deprived of religious society,—if God is not in all our thoughts, what a life of drudgery and pain it must be? I do, however, think, that the circumstances of the case would lead us the more ardently to seek communion with God; and that, consequently, we should be the more highly privileged with a closeness of walk with Him; and that His grace and glory would be frequently manifested to us; and the light of his countenance would be lifted up with the sweeter benignity upon us. I am very anxious to know what course to pursue. Dr. W. has spoken a little on the subject to me, and intends to speak more fully at some future time. I need divine direction. Pray for me earnestly; for if I do go in opposition to that will, wretchedness and misery must attend on me; and if my heavenly Father accompany me with his blessing, I have all that heart can wish.”—

In all this there is much of the *right spirit*,—the spirit at once of self-diffidence and self-devotedness.

In a letter, written subsequently to his settlement as a missionary in Bellary,—in urging one of his sisters to devote a member of her family to the work, should he give evidence of early grace, he intimates the effect produced upon his own mind by what he heard of the state of the heathen, even before the period when he was awakened and brought to God. He is pressing the duty of making her little boy familiar with missionary intelligence, and of interesting his mind in its facts:—"I speak from my own experience of the beneficial effects which this had upon my own mind. Long before I was devoted in heart to God, I felt deeply interested in the progress of Christ's kingdom in the world; my spirit was often stirred within me, by the perusal of the fearful accounts, which were circulated in the monthly extracts, of the cruel rites and melancholy superstitions of the heathen. The time passed, on leave of absence from school, in attending missionary meetings, was by no means lost. I remember *well*, the excitement of feeling which it used to produce; a feeling of compassion for the condition of the heathen, in as far as then I could estimate its miseries and necessities; not a compassion for their souls. Still a proper view of my own condition as a sinner, was only wanting to make me feel with the sensibility of a christian; and as soon as this was communicated by the enlightening influence of the sacred spirit, the sentiments of humanity gave place to the more noble principle of christian sympathy and zeal. The former was the first step in the order of my experience, and was certainly preparatory to the latter."

In a letter to one of his brothers, dated in the end of December, 1827,—after expressing his regrets that, in consequence of his letters to different members of the family being regarded, more than he thought right, as *personal* rather than *common* property in the domestic circle, that brother was not in full possession of his purposes and plans,—he goes on to inform him of all:—and, after dwelling on the strong claims of the heathen, in vindication of his preference for foreign labour, he introduces the first notice of an attachment, which had been mutually felt between the parties for some time ere any one else was aware of it, and which was finally matured and avowed:—"But you may again inquire, Is yours to be a life of solitary seclusion from all society but that of foreign tribes? Are yours to be the labours of the literary hermit, shut out from all the pleasures of domestic life, knowing, and known to none, but those whom you instruct? No. By the kindness of my indulgent Parent and Master, I have been directed to one who is to be the choice companion of my toils, the solace of my solitude, the joy of my domestic life. The same holy influence, which has, I hope, touched my heart, the same melting appeal which has reached my soul, has inspired the heart, and touched the soul of one of heaven's favourites, my beloved M——. The eldest daughter of my very dear Dr. W. has yielded her willing assent to go with me to the field, and to live and die for Christ. With affectionate regret, yet with resigned submission, her parents have devoted her to God; and she is mine, and God's, for life. Thus you may look forward to a new relationship; but only it is forbidden that you should so fully enjoy it as you might have done

had we lived at home. But the feelings of a brother, of whose affection I am so fully persuaded, and of which I have had so many proofs, will cause you to rejoice in your brother's gain. The pleasure which I experience in the anticipation of our union is great; in as far as my personal comfort and enjoyment will be thereby increased, and the breach of other ties rendered less severe;—but especially do I rejoice, on the ground of the important benefit of which she may, I trust, be made the instrument, in the amelioration of the moral condition of the female community of the land to which we go, a work for which I myself am not so well inclined or prepared. But with the gifts of divine mercy and love, there are frequently mingled sorrows, anxieties, and pains. These may be, and no doubt are, designed also in mercy and goodness; but 'tis difficult to discern, in this imperfect state, the purposes of the Eternal. We shall soon reach an eternal world, in which all that has been dark and mysterious here, shall be unfolded to our view; where and when 'we shall know, even as we are known.'—But to return from this digression; I say, that a *double* pang must rend my heart in separating now from my friends; double ties entwine me. My dear M. has kindred too, whose affections I do share; whose kind roof must be deserted; whose endeared land must be forsaken. She has equal trials to endure at this painful season, in which I am called to sympathise, and to whose relief 'twill be for me to administer. The thought would overwhelm me, were it not for the promises of my blessed bible. Oh! for faith to receive and apply them when most required."

—The terms of this notice show, how every thing was

associated in his mind with the great purpose to which he had consecrated his life.

During the period of his residence, from session to session, in Glasgow, he took an active part in Sabbath-school teaching.—In Scotland, the system of Sabbath schools is, generally speaking, (for there are exceptions,) on a somewhat different footing from what it is in England. The schools are exclusively devoted to the communication of *religious instruction*. The *learning to read* forms no part of their exercises. For those who cannot read, it is reckoned most desirable to have week-day evening schools, preparatory to their future attendance on the Sunday school. And beyond question, wherever it is attainable, this is the better plan. Yet there may be an extreme. It would be a false and superstitious notion of the sanctity of the Sabbath, which would interdict the giving of lessons in reading, in any case where they could not otherwise be obtained. Such an interdiction would assuredly have come under the rebuke of “the Lord of the Sabbath,”—who says, “I will have mercy and not sacrifice.” The power to read is, on all accounts, so precious,—and especially as the means of access to the treasures of divine truth, and thus to the blessings of salvation,—that the imparting of it might fairly, in this view of it, be numbered amongst religious acts; and he would be a stern moralist indeed, who, in any case of necessity, would prohibit and condemn it. It must, however, on the other hand, be admitted, that it requires *necessity* for its vindication. And possibly our southern neighbours have allowed themselves to slip too extensively into the practice, without having sufficiently considered the duty, as far as pos-

sibility could be made to go, of week-day institutions for the mechanical and secular department of tuition, and of reserving the Lord's day for such instruction as is really and strictly *religious*. It would be at once a saving of *principle*, and a saving of *time*.

Be these things as they may, the school in which Mr REID officiated, in his "labour of love," was, like others, a school of strictly *religious instruction*. It was at WOODSIDE, a village about two miles from his residence—north-west from Glasgow. It was chiefly collected and held together by him; although others were associated with him in the task of tuition. He was fond of children; and, from the insinuating and happy manner he had with them, they were no less fond of him. His manner was a felicitous mixture of the kind and the firm, the affable and the commanding. His smile was that of open and engaging frankness; his frown that of deep gravity, approaching to sternness; and the transition from the one to the other, as occasion required, was instantaneous. And the frown was more one of *concern* than of *anger*. Whencesoever the fact arose, he was a general favourite; which appeared in the circumstance of the falling-off in the attendance during his absence, and the increase on his return. In a letter to one of his sisters—January 1st, 1828, he writes:—"During the last summer, my Sabbath-school at Woodside was almost deserted, in consequence of a fellow-teacher's leaving it who used to attend it during my absence. He 'has married a wife, and therefore cannot' go so far from home every Sabbath evening. 'Tis a sad thing, when wives become thus impediments to the good their husbands may be dis-

posed to do.* When I returned this session, there were only about two dozen children. Since my return, however, I am happy to say the number has been quadrupled. There seems to be some attraction when I am there; what it is I do not know; but it is the cause of great pleasure to my mind, to think that I have so far gained the affections of the children of the neighbourhood, as to bring them again by making my appearance there. I have now the superintendence of the school in my own hands. There are two teachers who assist me in the labour; but the whole is under my management. On this account, the expense of the school has fallen upon me." "The more experience I have of Sabbath-school teaching, the greater is the delight I find in it. It only makes me long to be engaged more fully and actively in the service of my God, whose service is perfect freedom, and perfect enjoyment. Oh! that I were better prepared in heart and in mind for the engagements which await me! 'Tis from the diligent improvement of my time, and the prospect of the divine blessing, that I hope for usefulness. May I be taught to redeem the time which I now enjoy for study, seeing it is the most important season of my life, on the improvement of which my own comfort and success must greatly depend!"

His attachment to his school and scholars was pleasingly evinced in the risks he incurred in fulfilling the duties of his voluntary charge. No weather could keep him at home; and his decision of purpose was so great,

* The implied reflection here is too unqualified. In every case, it depends entirely on its own special circumstances, whether there is ground for censure, for approbation, or for excuse.

that nothing, in any case, short of an absolute interdiction on our part, on the ground of our felt responsibility for his health, could induce him to forego the pleasure he had in the work.—“About three weeks ago,”—he writes in March of the same year, “I was threatened with a severe indisposition. I had been at my Sabbath-school in the evening as usual, and caught a very bad cold, by coming out of a heated room—(our school-room is not large, and there are about 140 who attend regularly; so that with them and the heat of the gas together, you may imagine what may be the temperature of our atmosphere)—into the intense cold of a north-east wind and drifting snow. I had taken every precaution against the injurious effects which might arise from the change; but in vain. On Monday morning I awoke with a severe headache, great debility, pulse somewhat harder and quicker than usual, and a sore throat. I could not bear the idea of missing my classes, and therefore went out at half-past eight to the divinity hall; but, finding that I could not think on the subject of lecture, I returned home at half-past nine. The symptoms increased in violence, and I foresaw what was to happen. I went to bed, sent for an emetic, took an aperient in the evening, and was greatly relieved and doing well, except that my throat was slightly ulcerated and painful. Dr. W. had not so much confidence in my treatment of myself as I had, and would have his family physician sent for. When he came, he told me that he perceived that I had had severe fever, but that it had gone off very much; he said I had taken the method of treatment he should himself have adopted; and he then prescribed for me the very medicines

which, had he not been called in, I should have got for myself. I was confined three days to my bed; but had it not been taken in time, and the divine blessing attended the use of means for its removal, it might have continued much longer. The state of weakness in which it left me, was very surprising; for the next fortnight it continued, notwithstanding the wine and tonic medicines I have been taking. Perhaps it may have been increased by the necessarily severe studies in which I have been engaged. I am now, however, quite well, though every one tells me that I am very thin."—I have introduced this the rather, because it shows, at the time, the number of his scholars; the ardour of his pursuit of study, as well as of his interest in his school; and the attention he had begun to pay to medical treatment,—in which he acquired no inconsiderable proficiency before he left for India, and which proved of essential benefit to him in his Missionary work.

This Session, he *graduated*. He did not attempt what of late years, according to a new regulation, have been termed the honours of the *first* or *highest grade*. There are very few who do; and there are particular departments of study included in that examination, to which his course and his prospects had not admitted of his paying a sufficiency of attention.—He took the *second*. His examiners were more than satisfied,—paying him gratifying compliments. The professor of natural philosophy, after a "rigorous examination" of two hours' continuance (including mathematics) said—"he had intended to continue the examination some time longer; but that he had shown so perfect an acquaintance with the subject, that he would proceed no

farther." He adds, after fuller details, in a letter of April 3, 1828—"There are about eighteen who have graduated this year." Two poor fellows were turned back from insufficient knowledge of the Classics. I pity them; but it is right that it should be so. Till within these two years, since which the plan and subjects of examination have been made more trying, any *Savvy* could take his degree; and the merit of it was done away. Now, however, 'tis no such easy matter to obtain it. There are many deterred by the strictness of the professors; four have been turned back these two years past; and the honour of the degree is becoming more duly esteemed.

"But what is it after it is obtained? I would not give a penny for the honour of it. Its worth to me, is in that it is a pledge to my friends, to whom I have been indebted for the advantages of a liberal education, of my improvement, and of the privileges I have enjoyed;—and that it may be a passport to the society of respectable individuals and families among Europeans in foreign lands, and render me the means (by introducing me to their notice as having enjoyed literary advantages) of promoting their spiritual and eternal interests. To this may all which I have and am, tend and be devoted!"

The idea which he had adopted, of having, as much as possible, some special subject treated of in letters,—although, were it generally followed, it would deprive epistolary correspondence of its distinct place among the varieties of literature, and rob it too of what has generally been regarded and felt as its principal charm,—had yet one advantage. It accustomed his own mind to the concentration of thought, and by this means contributed

to give clearness and vividness to his conceptions on the topics on which he wrote. And to a student,—a great part of whose business should be the bringing of the mental powers under discipline, and inuring them to habits of accurate thought and expression,—this is no trivial advantage. In one of his letters, in consequence of a suggestion by one of his brothers, he takes up the subject of the benefits of a classical and literary education ; and, at the same time, of the peculiarities of the education of a Missionary. These points he treats with much judiciousness, blended with the purest and most fervent piety. In adverting to the attention shown to such educational qualifications in the licentiates of the Scottish Establishment, of which he was still a member, he makes a very important distinction,—and one which, happily, is coming to be more and more felt and appreciated by christians of every denomination :—“ I rejoice to think,” writes he, “ that in the Established Churches of England and Scotland, there is a provision made, and security given, for the proper education of the candidate for the gospel ministry ; and, amidst all the evils which attach to establishments in general, that this is an essential good, not to be found so universally in any denomination of dissenting christians, will, I think, be admitted by all. If you were to attend the examination which takes place, before the Glasgow Presbytery, of Students who wish to enter the Divinity Hall, and more particularly of those who are desirous of obtaining a license to preach in the Scots Church, you would, I am sure, be delighted to see the care which is taken to debar from an entrance on the sacred office, those who are destitute of intellectual qualifications for it. *I wish I could say*

there was equal assiduity exercised, as to the investigation of the spiritual qualifications of the candidates."—In the former part of this extract, my young friend discovers, perhaps, some little spice of remaining prejudice in favour of the State Church. For certainly, the value of a thorough education is far from being under-estimated among the different dissenting bodies :—and perhaps by some of them a fair competition for the average of education might be safely challenged. And it is well it should be so. The question, on such a subject, should ever be, not *With how little can we do?* but *How much can we obtain?*—The hint in the closing sentence, is one to which all christian denominations, without exception, "would do well to take heed." What is the largest amount acquirable of mere intellectual endowment, without the spiritual qualifications there referred to?—the head, without the heart?—the Classics, without the Bible?—or even the Bible itself, studied critically and systematically, without being transfused into the soul, and felt experimentally?

He had now written to the Directors of the London Missionary Society, proposing himself for their service ; had received their sheet of queries ; had transmitted his replies ; and was anxiously waiting the result. His solicitude related, not merely to the question of the acceptance or non-acceptance of his offered services,—for about that there was little doubt ; but also about the particular field of foreign labour to which he might be appointed. He had his predilections ; but had of course left the decision of this point with them.—He was exceedingly desirous to have a little more preparatory time allowed him, which he might devote more exclusively to

the study of *theology*; and he proposed remaining during the summer recess, as well as the following winter, in Glasgow, for this laudable purpose.—And he did remain; although the step was taken, not without a blending of reluctance with duty and enjoyment,—arising from the thought of spending the last year of his stay in his native land, at a distance from his own proper home, and his loved domestic circle.—And during the remainder of his stay, he attended, as regularly as circumstances would allow, both the late Mr EWING'S Lectures and my own, in the Theological Academy of the Scottish Congregational Union. During the two months also of August and September that year, (1828) he availed himself of the privilege, kindly granted, of hearing the prelections of the late Dr. DICK, the Professor of Theology in the United Secession Church; these two months being the period of its annual sitting. —On this subject he writes:—"I am daily engaged in attending Dr. DICK'S Lectures on Theology. I was rather disappointed at finding that *Theology* was his department of tuition; I had anticipated, from Dr. WARDLAW'S letter to me, that *Biblical Criticism* was the subject of his course. I have, however, liked his Lectures very much; and shall have an opportunity of attending to that subject, when Mr EWING commences. I enjoyed the pleasure of breakfasting at Dr. DICK'S yesterday morning; where I was introduced by the Dr. to a rather superior young man who is studying Divinity in the Secession Hall; and by him I have been invited to attend at all the meetings of the students, and to the use of their library. There is a meeting for discussion on religious topics on Wednesday; for prayer on Friday;

and for general purposes on Monday ; to all I have free access, and I think I shall avail myself of the privileges occasionally."

This is pleasing, as a specimen of liberality of spirit, and christian kindness ; and, as a further testimony to the character of the professor, as well as to that of his pupils, in these respects, I have great pleasure in transcribing the following sentences :—" Last week, Dr. DICK concluded his course of Lectures, having continued them three weeks longer than I expected. They have been very interesting and instructive, though in some cases, rather general. This has arisen from the short period which is allotted to the investigation and discussion of the subjects of which he treats. He has been very kind to me. I have been favoured thrice with invitations to breakfast, and twice I have accepted those invitations. He has always had one or two of his Students to meet me. I called on him, to return my most sincere thanks for the privilege which he had permitted me to enjoy in attending his Lectures. He received me as if he had been acquainted with me for years instead of weeks, with every expression of kindness. He kept me chatting for an hour ; and, on my leaving, begged that I would come up and drink tea with him frequently during the winter, on Saturday evenings. By his introduction to some of the Students, I have been admitted to their private meetings. In one, especially, I have been particularly interested ; it was a meeting for prayer for the spread of the gospel in heathen lands, at which one of the Students gave an address. These occasions, as they harmonized with my own feelings and views, have given me very great delight ; and

I trust, have tended to quicken my zeal and ardour for the work in anticipation. Oh ! for more of those spiritual and intellectual qualifications which shall fit me for, and render me an efficient instrument in accomplishing, the end of my mission !”

During the Summer and Autumn of this year, the chosen object of his affections, his betrothed partner for life, paid a visit to England,—as an introduction to those friends with whom she was soon to be so closely allied. After her return,—having gone to Edinburgh to meet her, and conveyed her thence to Glasgow, and to the coast of the Frith of Clyde, the then temporary residence of my family ; his grateful heart overflows in expressions of thankfulness to those friends, for their unwearied kindness to her, as reported to him by herself.—And this termination of his residence under my roof, might predispose the reader to attach full credit to those warm assurances of his satisfaction, and happiness, and gratitude, contained in letters to myself and others ; to which it is to us a rich gratification to look back ; but which delicacy interdicts submitting to the public eye. They are sealed and deposited in the shrine of domestic love.

In the beginning of the winter of this year, he began *to preach*.—There were certain stations in the neighbourhood of the city, which were occupied in this way by young men of education and piety, principally belonging to the Congregational body,—with whom he was induced to take part in this exercise of their gifts.—The principles of Congregationalism he had gradually embraced ; his own study and observation having led to this change of mind. He did not, however, as yet, formally connect

himself with any Church of that denomination.—His peculiar feelings on the occasion referred to,—one of no small interest to a young man circumstanced as he was,—may be best given in the simple terms of one of his own letters at the time to one of his sisters:—"I dare say my last letter to C——, excited some degree of curiosity and wonderment. Must I satisfy it? While I write, I hesitate. Have you guessed what my intended employment was to be? Two Sabbaths since, I commenced my public labours by preaching twice, and I rejoice to be able to tell you, with much personal comfort. The scenes of my engagements were a Chapel at Woodside, and a room at Springburn. I wrote my sermon, and gave it to the Dr. for his criticism, with which he kindly favoured me. See if William does not ask—Did he preach or read it? I delivered it without notes of any kind; and I think my mind is so fully persuaded of the propriety and benefit, to myself as well as to hearers, of such delivery, as to determine me to adopt it universally, if possible. There is, I think, more scope for energetic, lively, and impressive appeal to the hearts and consciences of the hearers, and a delightful reaction upon the feelings of the speaker, which in reading cannot be experienced. There is, however, more labour necessary." . . . "On that day, besides the labour of standing in the pulpit and school, as well as the incessant speaking at both places, I walked twelve miles, and did not experience any fatigue to speak of. My spirits in the morning, were rather low, not from any impression of the fear of man, but solely from an awful sense of my responsibility to God. I went through the services, however, in com-

plete composure, through the grace of God strengthening me; and my heart seemed to overflow with more ardour than ever, to be fully engaged in his service, and in winning souls to Christ."

In this work, as must have been concluded from my revising his sermon, I felt it my duty to encourage him, conceiving it,—when taken in moderation, so as not to interfere with the due prosecution of study, an excellent preparative for the service he had in prospect

Would to God that all Ministers and Missionaries were imbued to the very heart's core with the *spirit* of the following passage; although I am not prepared to subscribe either to the nearness of the period anticipated, or even to the unqualified justness of the sentiment:—
"I often think in my noon-day reveries, that had the selection of my period of abode on earth been allotted to myself, I should have made the choice of a generation or two later, than that in which I do stand. Surely, *then*, the fashion of this world will be changed for that of a heavenly one. The reign of righteousness, and peace, and joy, shall be established throughout the whole world. How great the moral improvement of our race will then appear, when contrasted with the centuries which have yet revolved! May we not expect that this will soon take place? Oh! yes: and happy! happy those who realize its joys! But not the only happy; nay, may it not be called in question whether their degrees of happiness will, not to say greater, be even equal to those of former years? They will be deprived of many sources of enjoyment which we know. Where will be, for instance, the honour and happiness of winning souls to Christ, the most refined and most exquisite source of

true pleasure? Where the fields of such widely extended philanthropic exertions as our own age presents to the mind of the devoted Christian? Or, whence even those incitements to the cultivation of pious habits afforded by the very trials of faith and practice which are now viewed as moral evils, but which, in their issue, purify the soul, establish its holy principles, and give a double zest to the pure delights of heaven? Of most of these, the future generation of which I speak will, in a considerable degree, be deprived. Will there be any thing to compensate the loss of them? There may be. But still, let me but realize the pleasures of serving my God with faithfulness, and saving many souls, I would not exchange my present period for all the joys of the earthly paradise, the garden of the Lord, which he shall lay out and plant in those days. The lines have fallen unto me in pleasant places, I have a goodly heritage." —The sentiment here, as I have hinted, would not require to be too closely and critically analysed. It would apply, be it remembered, even to "the pure delights of heaven" themselves; inasmuch as then, even more completely than at any period on earth, the enumerated sources of enjoyment will be closed up.

In his religious sentiments, and his principles of biblical interpretation, my young friend may be justly characterized by the epithet of *sober-minded*, in contradistinction from a flighty, fantastic, *crotchety* disposition; so unfavourable to both the successful investigation and the steady retention of truth; so offensive to both sound judgment and correct taste; and thus so prejudicially degrading to the dignity of sacred literature, in the estimation of unbelieving men of letters and

science. About this time, a considerable number of works on prophecy made their appearance,—especially on the delicate and difficult department of *unfulfilled* prophecy; some of which had the too common fault with expounders of these portions of the sacred volume,—the fault of dealing in *guesses*,—by the too hasty appropriation of particular predictions, on the ground of certain points of real or imaginary resemblance, to the events of the passing day. To this subject he devotes a long letter. There is much soundness and force in the sentiment of the following extract:—“On these accounts, I have employed but little of my time in the perusal of the works which have issued from the press in such numbers on this subject. With the little I have read, I have certainly been greatly dissatisfied. I can see the influence of favourite hypotheses on the minds of their authors, operating in a most baneful and pernicious manner; leading to the wresting of scriptural language from its true meaning, in order to the accommodation of it to their own preconceived and prejudiced views, particularly in the literal interpretation of figurative expressions. I doubt much if the employment in which these men are engaged conduces to their own spiritual improvement, or to their improvement in the knowledge of revealed truth. On the contrary, I fear that it makes them ‘wise in their own conceits,’ and encourages the formation and manifestation of unhappy and incorrect principles of biblical criticism. But I have no right to judge; ‘to their own master they stand or fall.’ This, however, I affirm from experience, that the speculations in which some of them have indulged have had an injurious tendency on the minds of many wavering pro-

fessors, and enemies to the truth. The faith of the former has been shaken ; and the ridicule and contempt of the latter excited :—one of the most substantial bulwarks of christianity has been enfeebled in the view of the one, and cast down and destroyed in that of the other :—the argument for the authority of revelation, as drawn from prophecy, has been carried to an unwarrantable length ; and, in the attempt to reveal what is yet unknown, the defenders of the faith have counteracted their own efforts, and have undermined the rampart, which it was their duty, and I hope I may in charity say, their desire, to support and strengthen. Not that I admit the legitimacy of the conclusion to which the sceptics are led ;—for the evidence of fulfilled prophecy ever remains convincing and powerful : but that it is the tendency of pushing an argument beyond its proper limit, to weaken its validity, and force of impression. Blessed be God, his prophecies are certain of accomplishment ; and, when we think on the number and clearness of those in which the spiritual dominion of the Redeemer is predicted, our hearts may rejoice in the anticipation of the period of their fulfilment ; and our hearts and hands are encouraged to proceed, with intense ardour, in the use of those means which God may afford us an opportunity of employing, for the advancement of it. Thy kingdom come ! yea, let it come quickly.”

I have alluded to his study of medicine. On one occasion, it had nearly cost him his life :—and, as the case was, in different respects, a somewhat extraordinary one, I shall give the particulars of it as related by himself in a letter to his father. The extract will, at the same time, show the practical means to which, in connexion

with the mere attendance on lectures and demonstrations, he had access and recourse for the acquisition of knowledge, and of skill in its application.—I had myself written to his father, informing him of what had happened, and of the somewhat alarming results. His very first sentence, therefore, as soon as he was able to use the pen himself, was to put an end to paternal anxiety,—an anxiety, I need not say, shared equally by his mother, and by all the family.—Having assured him that he “thought he had entirely recovered from the effects of the *prussic acid*,” only that, “from the powerful counter-agents employed, his stomach was still much disordered, and his bowels and lungs, by sympathy, slightly affected,”—he thus proceeds:—“On Monday I called at Dr. L——’s shop, as I had been accustomed to do, in order to acquaint myself with the chief medicinal preparations, their uses, and their composition. I may by the way inform you, that this gentleman, who is possessed of considerable skill in his profession as a physician and surgeon, having been informed of my circumstances and prospects, and also of my wish to cultivate some little acquaintance with medicine, had kindly invited me to come to his shop, and see the medicines, &c., prepared, and to examine the cases of all the *gratis* patients, as the best and quickest, as well as most interesting mode of acquiring such a knowledge. This I have been in the habit of doing for the last month, till the day above mentioned; when one of the young men in the shop was smelling the *prussic acid* which had just come from London. I, in order to know the peculiar flavour of it, also inhaled a small quantity of the fumes by my nostrils. It immediately produced

the most distressing symptoms; my pulse fell to 40, and I almost fainted. Dr. L. immediately supplied me with strong alcohol, which revived me for a minute or two, when the same symptoms returned with more violence, producing also numbness of my limbs, and a want of nervous sensibility. He had again resort to the alcohol, and I walked with him a considerable distance, ate a bit of beef-steak, and returned to his shop in a very poorly state. By the use of other medicines he revived me; and brought me home, after about five hours, though very debilitated. He has since been with me every day twice or three times, till last Tuesday, when I was able to go and see him. On Wednesday, I was able to be out the whole day, and seemed quite well; but in the middle of the night, was awaked by another return of the symptoms, and was obliged to call up Dr. W., and got him to give me brandy, which revived me. He was, however, so much alarmed, that he requested Dr. L. to consult with Dr. B. on my case, (the latter is one of the most eminent physicians in town). He did so last night, when, at an interview I had with him, he pronounced me quite out of danger, and only labouring under the disorder of stomach from the effects of medicine used, which he said, I should now very soon recover. He approved and recommended Dr. L.—'s treatment of my case, which he acknowledged to be an extraordinary one.—I believe, and Drs. B. and L. both affirmed, that they have not met with a case in which the mere inhalation of the fumes has been so injurious; and Dr. L. accounts for it from the slight disorder of my stomach at the time, and the *mobility* of my constitution. Still he says, my constitution, though

thus mobile, is, in his opinion, a very good, or even a strong one.

“May we not, with gratitude, unite again in the acknowledgment of divine mercy towards me? Though the effects have been severe; they have been salutary. My bodily uneasiness has been the occasion, I trust, of much spiritual good to my soul. Good has it indeed been for me to be afflicted. It has been a Father’s chastisement; and I trust I have all along been thankful for it. How kind has God been to me, in permitting me to enjoy, during the whole time, perfect mental soundness! I have, indeed, all the time enjoyed more than usual delight in the exercise of devotion, and at some periods have been elevated beyond the world, as it were, to heaven itself. May the beneficial effects of it appear in my future life, and as I have again been providentially preserved, may my life be more than ever devoted to *his* service whose I am!”

I have formerly adverted, more than once, to his views, at the time of his first coming to Scotland, on the subject of Church government and Civil Establishments of Christianity; and to the change which, gradually and by no direct influence whatever of mine, was produced in his mind on these points. Let him now, in a few sentences, speak for himself:—“Another question of considerable importance has of late occupied much of my time and study, on which I am anxious to give you briefly my views. When I at first connected myself with the Church to which we are all united at Crown Court, I had left undecided a question on which I then thought it but of little moment to come to any determination; namely, the scriptural, and con-

sequently correct and binding, mode of Church Government. However, early associations, and since more confirmed prejudice, had attached me to that of the Presbyterian Establishment. Till within this last year, all the assaults of my Independent friends were treated by me with comparative indifference, on the principle, that the directions in the Scriptures were so scanty and diffuse; that no system of Church Government could draw from them alone sufficient matter for its foundation, and that on these points men were in part left to expediency, for the adaptation of their systems to the exigencies and necessities of each country. Of late, I have been engaged in a more minute investigation of the point; and find that the directions of Scripture are sufficiently numerous and explicit for the formation of a system; partaking indeed of the simplicity of the gospel itself, and but little congenial to my former notions derived from the complicated plans of ecclesiastical discipline carried on in church courts,—but on the very ground of their simplicity, the better adapted to the ends which they are designed to serve. I need not detain you by stating at large my objections to Presbyterianism, or the grounds of my preference of Independency. I mention merely, that the latter is, in my opinion, the only scriptural mode; and, as such, is not only binding upon Christians, but, at the same time, most suited to the maintenance of purity of doctrine, discipline, and fellowship.”—He subsequently expresses his preference of the *dissenting* Presbyterian bodies to the Presbyterian Establishment, conceiving presbytery to be “more pure and unobjectionable as it exists in the Secession Church; or perhaps” (he adds) “in our

own Independent Presbyterian Church at Crown Court.” —But he still objects to both, on the ground of “the entire independence of the primitive Churches, in as far as government was concerned ;—the exclusion of members, in Presbyterian Churches, from matters of Church discipline and government ;—and the infrequent observance of the delightful commemorative ordinance of the Lord’s Supper.” Of “the Established Kirk of Scotland,” he speaks as “having no foundation in Scripture, but being opposed to it, inasmuch as it acknowledges an alliance with civil government, receives into its communion unworthy members, is governed by those who are unfit to hold office in the Church, and does not make provision for active observance of the ordinances of Christ’s appointment.”—He mentions his having before been strongly prejudiced against the practice of frequent or weekly communion ; but his having been brought to the conviction of its being scriptural and obligatory : —and he intimates his desire, dictated by a sense of duty, and from the strength of early associations and affections reluctantly admitted, to resign his membership at Crown Court, and to unite himself to some Congregational Church,—either before leaving Scotland, or on his coming to England.

He had now for some time been longing for the decision of the Directors respecting his Missionary destination ; the delay of it preventing him from “gathering that information which might be useful to him in future life, with regard to the history, manners, customs, prejudices, and religion, of the country to which he might be sent ; information, which he might not afterwards have so favourable an opportunity of

obtaining."—The decision at length came; and to his delight and gratitude,—it was in favour of the very field of labour, on which, although with due submission, his heart had all along been set—it was in favour of INDIA. His inclinations had been divided between it and AFRICA; but towards India they were strongest. When he looked to Africa, his eye was chiefly on the CAPE:—and one of the principal attractions there was,—not so much the climate, although that was not overlooked in the estimate,—but the anticipated benefit of the counsel and direction of so valued and able a friend as Dr. PHILIP. And of his predilection for India one of the chief grounds was—"his peculiar fondness for those labours in which Indian Missionaries were, to so great an extent, employed, viz.—*Translations of the Scriptures*," &c. On these points he had corresponded and consulted with his parents and other friends; leaving, with a cheerful reliance on divine providence, the ultimate determination to the Directors.—It was *India*—the *Madras Presidency*—BELLARY. His satisfaction with this decision he expresses, in a letter to his parents, dated March 29th, 1829;—"It is with feelings of deep and humble gratitude to Him whose infinite wisdom and unchanging goodness have hitherto ordered all my lot, that I am now led to regard my appointment to the station at Bellary, which according to the account you give of it in the letter which I received to-night, and which exactly coincides with the description which I received on Saturday from Mr A. LILLY, is one so much suited to promote both our future comfort and usefulness; and I should be exceedingly unwilling, under

such circumstances, to run any risk of losing it, on the ground of any advantages which my continuance in this country for a few months might afford. I would wish to be regulated by judgment, not by feeling only. The path of duty is most likely to be followed, if we take the former, and not the latter for our guide."

CHAPTER III.

FROM HIS APPOINTMENT AS A MISSIONARY TO INDIA, TILL HIS
ARRIVAL IN BELLARY.

IN a letter dated April 17th, 1829, he intimates his purpose of leaving Glasgow for London in the end of the same month ; with the view of devoting the very short time that now remained till that proposed for their departure, in acquiring the elements of one or more of the languages of the East particularly required in the locality assigned him.—He went accordingly to London ; taking Edinburgh in his way,—where, along with myself, he attended the annual meetings of the Scottish Congregational Union, remaining a week for that purpose. And, after the spiritual festivities of the month of May in the Southern Metropolis,—emphatically called “*the May Meetings*,” he was placed, for the purpose mentioned, as well as for the acquisition of useful information relative to the work before him, under the tutorage of one who, from twenty years’ residence and labour in the very station to which he was destined, was eminently qualified to be his instructor,—the Rev. JOHN HANDS.

He was not under the same roof, but in his immediate vicinity, Mr HANDS being at the time with his brother, at Roade, Northamptonshire. For a short time, his letters are dated from Courteen Hall, in that vicinity —of which situation he says, under date July 3d, “As to my worldly comforts, I continue to enjoy all the blessings I desire. I like my habitation. I like my walk to Roade. I like my retirement. I like my society. I feel my attachment to Mr HANDS increase daily, and I hope I do possess some share in his affections —Mrs H. is to me very kind indeed.”—Here, besides all his labour during the week, he was engaged in preaching every Sabbath.—“Last Sabbath,” he writes, “I went to a village two miles distant, and got a complete drenching with the rain, but the interesting congregation and the delightful service quite made me forget my predicament, except so far as to take precautions to prevent my taking cold. Next Sabbath evening, I preach again at Roade. On the following, I expect to go to Milton and preach three times. This is an interesting village, three miles distant. On the next, I go to Northampton, to preach once or twice for Mr HYATT, my friend there; and if I stay another Sabbath, I expect to go to Quinton, three miles off. So you see my time is pretty well employed on Sabbath, as well as on other days. I am grateful to God for the gracious aid He affords me in all these services, and I feel my confidence in Him, as it regards the communication of his grace to me in my future labours, greatly increased. May I be kept humble and dependant, and then the divine blessing, I feel confident, will render my labour successful.”

His attachment to Mr HANDS, which continued

unabated and augmenting to the last, was, agreeably to the hope he thus expresses, cordially returned. The following extract from a communication to myself by that excellent missionary, since Mr REID's death, will at once attest his affectionate regard for his pupil, and that pupil's assiduity and progress in his studies —it is dated "Camberwell, 12th August, 1841 :"—"I first became acquainted with Mr REID in July, 1829. I had, a few months before, returned to England, after twenty years' labour in our Mission at Bellary; a station to which he had been just appointed by our Directors, and for which he was preparing to embark, and I greatly rejoiced in the appointment of one who appeared in every respect so well adapted to the work and station.—On my returning, for a little rest and quiet, to my native village in Northamptonshire, he accompanied me, for the purpose of receiving from me a little instruction in the language spoken at Bellary, (the *Canarese*.) and continued with me about five weeks. During that time, he laboured very hard, and made such progress as surprised me: before he left me, he was able to read, with tolerable ease, the New Testament; had mastered most of the difficulties of the grammar, and had copied with his own hand, in the *Canarese* character, from a Dictionary in my possession, not fewer than five or six thousand of the most common and useful words — Constant intercourse with him in these studies, and the sweet christian spirit he ever displayed, greatly endeared him to me and to my family, and indeed to all the pious people with whom he became acquainted in the village. His memory is still precious there. When he left us to prepare for his embarkation, we parted

with feelings that will not soon be forgotten, and I rejoiced in the prospect of having such a colleague at Bellary, if spared to return and resume my labours there."

A letter received at this time from his eldest sister, announcing a vessel by which it was proposed he and his intended partner in life should sail,—bringing immediately before his mind the prospect of parting,—agitated him greatly; giving him to experience—what every spirit of sensibility is aware of that has known what parting is—how inadequately we can estimate, in anticipation, the wrench to the feelings of the heart when the crisis actually comes. It drew from him, however, in his reply, the most delightful expressions of confidence in the grace of his divine Master, for strength of principle to bear him up, under all that was before him. I cannot withhold a portion of this letter, because it brings out the delicate sensibility and loveliness of his character,—especially in the tenderly discriminative consideration for her who was to accompany him. I have no apprehension of the sentiment uttered and the feeling breathed in it failing to meet the full sympathy of every susceptible heart—the date is July 9th.—“ But my heart is often overwhelmed on my beloved M.’s account. Her dear father is almost her idol. Do write to her; suggest all you can to compose and soothe her mind. Be not surprised, if I do not give that vent to my feelings which might be anticipated on my removal. I shall summon up all my resolution and strength, in order to render the trial as light to her as possible, and to keep up her spirits. I think you should never speak of the work as a *trial*, but as a *delightful privilege*, in

writing to her. Dwell upon its pleasures, and upon its comparative ease to what it used to be. I have, before she made up her mind to the work, presented it in its most gloomy and trying aspects, to test her steadiness. This test she has stood; endeavour now to present, as I do, the bright and encouraging side of the picture; for I think the sharpest conflict of feeling is approaching. May divine grace support us both! Pray for us fervently, frequently. Writing these few lines has made me *happy*. I cannot tell you the happiness to which I look forward, of a spiritual kind, in connection with Missionary labour, when I reflect upon it with a calm mind.”—Enviably surely were the anticipations of conjugal happiness on her part, who was to be united to one whose heart was the residence of such genuine sensibility and thoughtful affection.

In the end of July, he returned to Scotland, to consummate this union, the beginning of September having been fixed for their departure:—The marriage ceremony took place on the 29th of July. It was performed by the late revered Mr EWING. And after a short pleasure excursion, they left Glasgow for London, to spend a little time with their friends in the South, before taking their final departure.

Having been requested by the Directors of the Missionary Society to take a part in the Ordination services, I assented, gladly yet tremblingly, as at once to a pleasure and a trial. Mrs REID's eldest sister accompanied me to the South.—On the evening of Tuesday the 17th of August, his solemn “separation to the work wherunto,” we had every reason to believe, “the Holy Ghost had called him” took place in the Scots Church, Crown

Court, the sanctuary in which his parents and kindred had worshipped, and in which he himself had first "joined himself to the disciples" in a public profession of his faith, by taking his seat among them at the table of the Lord.—The Rev. WILLIAM ORME, after praise, read suitable portions of scripture, and engaged in prayer.—The Rev. ROBT. HALLEY preached the introductory discourse.—The Rev. JOHN ARUNDEL asked the usual questions; to which most interesting and amply satisfactory replies were returned by Mr REID.—The Rev. GEORGE GREIG (then minister of the place) offered up the ordination prayer.—I then gave my beloved young friend what is usually called THE CHARGE.—The Rev. JOHN BURNET (then of Cork) concluded with prayer.—The season was one, to the congregation generally, of deeply impressive interest. And to those immediately concerned, it was, as may well be imagined, a scene of very mingled emotions, both of the affections of nature and those of grace. The recollection of it awakens them anew;—and they are now associated with others of a different yet kindred character. Two of the ministers who took part in the service are now before the throne—and so is SHE, whose feelings were perhaps the tenderest in that assembly, being those of a fond MOTHER yielding a favourite son to God:—and there they have met with the then youthful subject of the sacred ceremony himself!*

The THEME of the charge then addressed to my young friend was—THE INDISPENSABLE NECESSITY OF LOVE TO CHRIST, IN ORDER TO THE FAITHFUL

* Mrs W., Mrs. R.'s mother, could not, at the time, with propriety, accompany me to London.

DISCHARGE OF THE TRUST COMMITTED TO HIM ; OF the CONNEXION BETWEEN THAT LOVE AND THE EFFICIENT FULFILMENT OF DUTY. It was founded on John xxi. 15—17.—The points illustrated were, that this LOVE would *render study pleasant* ;—would *endear the members of Christ's flock* ;—would *constrain to imitation of his example, both personal and official*,—would *ensure fidelity* to himself and his cause—fidelity, as to the *subject*, the *object*, and the *manner* of the christian ministry ;—would *make Christ's service a pleasure, and hardships in it light*,—would *set a due value on his approbation* ;—and would *incline to the intercourse of prayer*.

To impress on the reader's mind the peculiarities of the occasion ; the principles by which relatives were animated in surrendering those they so dearly loved to such a service ; and the general duty of christians in reference to the cause of their Lord and his kingdom, I may be allowed to introduce the closing paragraphs of the charge ; which was published at the time, at the request of the Directors :—

“ And here, perhaps, it might be prudent for me to close, without venturing to touch on ground, of which I feel all the tenderness and delicacy. Yet, if I did so, I might be thought unnatural. Turning, then, for a few moments from you, let me say a word or two to my hearers, suggested by the peculiar circumstances in which I now appear before them, and in which others, dear and valued friends and relatives, both present and absent, are one with me.

“ Our blessed Master, when his heart was melted to tender pity by a survey of the multitudes whom he saw

‘fainting and scattered abroad as sheep having no shepherd,’ said to his disciples—‘The harvest truly is plenteous, but the labourers are few; pray ye, therefore, the Lord of the harvest, that he would send forth labourers into his harvest.’* Do we, my Christian friends, obey the gracious mandate? Is it our prayer, that he may provide suitable labourers; that he may impart the qualifications, and that he may inspire the disposition and desire for the work? Do we leave him to select his instruments according to his pleasure, as his own wisdom and grace may direct him? And shall we, then, shrink or murmur, if, in answering our prayer, and in making the selection, he should be pleased to come within the limit of our own domestic circle? Shall we venture to restrict him, and to say, ‘Take whom thou wilt, but take not *mine*’? No, blessed Redeemer! Far from every Christian parent’s heart be such a thought—the thought at once of selfishness and of presumption; a thought which would indicate an unworthy predominance of nature over grace! O let us rather esteem it a favour conferred on us and on ours, when thou art thus pleased to employ any of them in a work so full of honour!

“But to fathers and mothers, to brothers and sisters, now hearing me, who are alive to the sensibilities of nature, I need not say that on such an occasion there is a struggle: and to those kindred sensibilities in their hearts we make our appeal, for sympathy and for prayer. Did my dear young friend whom I have now been addressing stand alone, I should, from long and

endearing intimacy, have experienced towards *him* all the warm and lively interests of friendship, at so important a crisis of his history; and towards those beloved relatives who were giving him up to God with the tears of nature's love, all the tenderness of a parent's sympathy. But I am now called to feel, not mere sympathy with the sensibilities of others: I am called to join them in the sacrifice of those sensibilities at the shrine of the Cross. He goes not alone. He goes with one, whom Providence has attached to him, not only by the most tender and sacred of nature's affections, but by a kindred spirit of love to Christ and desire to advance his glory:—one, of whom I dare not trust my heart to say what I feel; but towards whom I should act unjustly as well as unnaturally were I to withhold *this* testimony at least—that never was attachment more powerfully and tenderly reciprocal between parent and child, and that never was child more thoroughly and consistently dutiful and devoted to parent. And, instead of saying more, (which all propriety forbids,) I shall only call on all the fathers and mothers in this assembly to look within, and to read in their own hearts the mingled joy and sorrow by which *ours*, (and I include the *absent* as well as the present,) are at the same instant cheered and saddened, elevated and depressed.

“I repeat, my Christian hearers, were we as spiritually-minded as we ought to be, the joy should exceed the sorrow;—grace should maintain the ascendancy over nature; and we should feel it the very highest honour that could be bestowed on any whom we love, to be employed as instruments of promoting the grand purposes of the Godhead in the Redeemer's mediation,

—in that wonderful scheme, which was suggested by infinite love, devised by infinite wisdom, and consummated by infinite power. My brethren, we are too worldly. How many are there, even among professing Christians, who would catch with eagerness, for a child, at any situation, however distant the sphere of it, of peculiarly lucrative promise! How many are there, who would be forward to apply for a situation in the retinue of royalty, or the suite of an ambassador from an earthly court,—whose eyes, instead of being dimmed by the tears of sadness, would brighten and beam with joy at the success of their application,—and whose hearts, when they saw their child quit the shores of his native land, amidst the eclat of honourable preference and of earthly distinction, would exult in the anticipations of fortune and of fame!—And is it indeed possible, that any Christian parent should feel thus; and should yet be disappointed, and mortified, and downcast, were his child to set his heart on being a Missionary? Shall the blush of shame rise to the cheek of such a parent, on his child announcing this determination; as if it were rather a disparagement to his family,—something to which he secretly attaches associations of meanness,—something to which he may *submit*, but in which he cannot *rejoice*? Is this, I say, *possible*? Alas! I fear it is more. But ‘these things ought not so to be.’ What! shall more value be set, in a Christian’s estimate, on the acquisition of the wealth of this world, than on the diffusion of the ‘unsearchable riches of Christ?’ Shall higher honour be attached to an embassy from an earthly prince, than to an embassy from Him who ‘hath on his vesture and on his thigh a name

written—**KING OF KINGS AND LORD OF LORDS!**—higher honour to an embassy, of which the design is the adjustment of some political difference, the arrangement of some treaty of commercial intercourse, the settling of the terms of peace or of the limits of empire between rival states, than to an embassy of which the glorious object is to vindicate to mankind the insulted honours of the government of Jehovah, to proclaim to rebellious fellow-creatures the peace which has been made for them with their offended Maker, to bring them back to holy and happy allegiance, to publish the reconciliation of earth and heaven!

“ ‘The kingdom of Christ is not of this world.’ How long will it be ere the subjects of this kingdom act up to their principles, and show that they do hold in the highest estimation the *honours* which are not of this world?—that they do really glory in the Cross;—that they do, indeed, ‘seek first the kingdom of God;’—that they do reckon a commission under the ‘Prince of Peace’ as more truly illustrious than one under the most renowned of earthly sovereigns? Let Christian parents act on this principle. Let them inculcate it upon the minds, and infuse it into the hearts, of their children. Let young disciples, such as are ‘strong, and have the word of God abiding in them, and have overcome the wicked one,’ avow the principle, and offer themselves to the honourable work. Let the world see that we are in earnest. Let them not have it to say to us—In profession, you glory in the Cross; but in practice, you prefer the honours of the world. Let the love of Christ ‘constrain us to live not unto ourselves, but unto him who died for us and rose again.’

Let Christ be our end in life ; and Christ will be our hope in death, and our portion through eternity !

“Once more, my beloved young friend, may the blessing of the Almighty be upon you both ! May that divine Saviour in whose service you go forth, who ‘holdeth the waters in the hollow of his hand,’ give you a safe convoy over the mighty deep ! Under his sustaining power, may you—

‘ — pass unhurt through burning climes,
And breathe in tainted air ’

—and, after many years of united, and happy, and successful service on earth, may you have many saved souls to be your crown of rejoicing in the day of the Lord !—To that day,—that closing day of the world’s eventful history,—the occasion irresistibly leads us forward. ‘We must all appear before the judgment-seat of Christ, that every man may receive the things done in his body, according to that he hath done, whether it be good or bad.’* May you and I, my son, and all God’s servants present, stand at that day accepted of our divine Master, and enter into his joy !—Whether, after you quit your native shores, we are ever to meet again in *this* world, He alone knows, ‘in whose hand is the life of every living thing, and the breath of all mankind.’ But, whatever may be his appointment, —when you ‘go far hence unto the Gentiles,’ you go in the service, and under the patronage and protection, of the best of masters—even of him who said, ‘Go, teach all nations, baptizing them in the name of the

Father, and of the Son, and of the Holy Ghost ; teaching them to observe all things whatsoever I have commanded you. AND LO ! I AM WITH YOU ALWAYS, EVEN UNTO THE END OF THE WORLD !' The eye of 'Him who keepeth Israel'—an eye that 'never slumbers nor sleeps'—will be upon you—ever upon you—there, as well as here. You cannot go where He is not.—And we have, moreover, the animating and delightful assurance, that there is a union which distance cannot impair ; which is independant of time and place ; and which Death himself, the ruthless dissolver of all other bonds, is unable to sever. Though continents interpose, and oceans roll between us, we shall still be one by the ties both of nature and of grace :—and, when the former shall give way, as sooner or later they must, we shall anticipate, with cheering hope, that heavenly home, which shall be the place of universal meeting, and of inseparable and everlasting fellowship ! Amen, and Amen."

The WELLINGTON having dropped down the river to Portsmouth on the 1st of September,—Mr and Mrs REID, Sen.—the Rev. Mr ARUNDEL, one of the Secretaries of the London Missionary Society,—myself and daughter,—along with the two devoted Missionaries, went down thither on the same day. I find a joint letter from the two, written hastily on the morning of the 2d, addressed to Miss REID, informing her of the safe arrival of the party at six o'clock of the preceding afternoon.—The one writes—"Oh, my dear sister, what should we do without the comforts of the gospel, in this trying season ? We should be ready to sink under excess of grief. Pray for us, that we may be preserved from

shrinking from our duty. We need all your prayers. You have ours."—The other "Who ever knew the promise of God to fail? It has not failed in our case hitherto. Dear M. has been wonderfully consoled. My own mind has been kept very calm; nay, I may say, happy. In the midst of nature's conflict, as you know, I was able to administer consolation to all. Let the praise be to Him to whom it is due!—My Canarese dictionary I hope to be able to finish, by sitting up a little at night."

This last sentence has been to a certain degree explained by the reference to this part of his engagements in the letter before cited from Mr HANDS. He was very desirous to pursue farther, when on the voyage out, the study of the *Canarese* language. Mr HANDS, of course, could not part with his dictionary:—but he had marked off the words in it, omitting such as were of inferior moment, and of these Mr REID had been employed in making a transcript. And this he completed at three o'clock in the morning of the day on which he was to sail:—an exemplification, in the circumstances in which he at the time stood, of no ordinary amount of self-control, concentration of purpose, and resolute perseverance.

The short time at Portsmouth was occupied in visiting such christian friends as were there; in surveying the public Docks and Arsenal,—NELSON's ship VICTORY, &c.;—scenes, full of their own kind of wonder and interest, on which here, however, it would be out of place to dwell.—A special prayer-meeting was held in the Rev. Mr GRIFFIN's Chapel, (another who has since been united to the society of the Church above)—in the evening of

the second day of the month, to commend the Missionaries to the providence and the grace of God. It was numerous and interesting;—well fitted to impart comfort and strength both to them and to those whom they were leaving behind.

On the forenoon of the 3d,—soon after breakfast, we rowed off to the vessel.—Scenes of parting are better undescribed. They are tender and overpowering, just in proportion to the degree in which members of families have been mutually attached to one another,—just in proportion as they may have but tasted, or may have drunk deeply and long, of the very sweetest of the cups of earthly pleasure, the cup of domestic joy,—the fireside bliss of kindred hearts, beating in the unison of nature's love. Of this, in the present instance, the amount had not been small, in both the families.—Mr REID felt deeply and strongly; but comported himself with the becoming firmness of one who would have said, with the Apostle of the Gentiles—"what mean ye to weep and to break my heart; for I am ready" (the words are not presumptuously strong in their application) "not to be bound only, but even to die—for the name of the Lord Jesus."—My own child had twice swooned in the Hotel, and led me to doubt whether I had done rightly in accompanying her to the last, and not parting in London. Perhaps, on both sides, nature had in this prevailed over prudence. When I sat by her on the deck, with my arm round her,—speaking in her ear all that was encouraging, from a heart which never more than at that moment felt the difficulty, amid the tides of conflicting emotion, of maintaining self-command,—when she was feeling all the bitterness of quitting those

whom she loved with an affection so tender,—and quitting them with little if any idea at the time of ever meeting on earth again, she said, with mingled simplicity and energy, as if apprehensive I should imagine there was any element of regret in her feelings—“*And yet I am happy too—quite happy.*”

The time of our possible stay on board having expired, we left them, and came ashore—and in the afternoon, we watched the vessel weighing anchor, and followed her course, with straining eyes, till she was out of sight.

Parents in general may sufficiently sympathise with the mere natural emotions which, on such an occasion, were awakened by parting—and with little prospect of again meeting—from those so tenderly loved:—but *christian* parents alone can at all enter into the feeling which blended with, and soothed and hallowed, those emotions,—the feeling of holy gratitude and delight inspired by the thought of having children thus disposed to dedicate themselves to the service of God, and, with devout self-denial, uniting in the dedication;—grace laying the regrets and reluctances of nature upon the altar of piety.

Leaving our beloved friends—joint partakers in these mingled feelings—to return to their home, my daughter and I proceeded by steamer to Southampton; and thence, on the following morning, to Christchurch. That night, the wind blew violently,—awakening apprehensions of suffering to the unaccustomed voyagers,—which, it was not long ere we learned, were more than realized:—for, after beating about the channel for successive days, seeing no land beyond the Lizard Point, the “strong breeze” freshened to a “severe gale,” by

which they were compelled to put back to Plymouth ; where they landed on the 8th of the month. This, although trying as an early exposure to suffering, and a cause of delay, was probably, at the same time, beneficial as a seasoning for the coming months of a long sea-voyage. Mrs R. was severely distressed by sickness :—Mr R. “ill and well, up and down, every day,” but “happy he had always been able to attend to her.”—“As to both our minds,” he says, in a letter from the place of their detention, “they have graciously been preserved quite calm and composed. We trust they have been stayed upon God, and on the promises of his Son Jesus, and on the assurance of an interest in all the prayers of our dear friends. During the sleepless nights, we have held converse with God, and he has afforded us, in his infinite mercy, the tokens of his presence and love. Thoughts of home and dearest earthly ties, lately broken for a season, intrude frequently upon our spirits ; but seasonable grace is supplied, to prevent their injurious tendency. In fact, in the midst of sorrow, we are happy.”—All on board were kind :—the company agreeable :—the captain gentlemanly, and obligingly attentive to all their wants. They had the prospect of religious service on Lord’s-days, and perhaps of morning and evening meetings for prayer on other days of the week. He had already begun to his work—“I was a short time” (on the Sabbath) “with the sailors, a very steady crew, and distributed among them the bibles which I had with me.”—He adds—“Are not all things, then, my dearest friends, well ? Yes :—and all will be well. These are the beginnings of our trials, —leaving you, and being put back upon our voyage :—

but I have already found that sacrifices for Christ are more than easy,—they are pleasant. ‘*My yoke is easy*’—is a text of which I am fond.”

I must not omit to mention, what was very soothing and gratifying to them at the time,—and what it is pleasant to record, as an exemplification of that liberality of spirit and mutual sympathy which Christians of all denominations ought to cherish towards one another. In giving an account of such incidents of their voyage as were at all of an interesting description,—Mr R. writes —“The first which occurred was a visit which we received at Plymouth from the Rev. T. HATCHARD, Rector of St. Andrews, and the Vicar of Lympham, Somersetshire, the Rev. A. STEVENSON, very excellent and liberal-minded men. They found out that we had been on shore from the Wellington, and that we were Missionaries; and kindly came off to us to invite us to go and stay with them while we remained. But the captain advised us not, as he thought it probable we should sail on the next morning. They gave us a short address, and prayed with us, commending us to the care and the grace of God. We esteemed it exceedingly kind.”

On the following day (Sept. 9th) the wind having changed favourably, a hasty note announced the captain's having come for them, to carry them on board, and his purpose of resuming his outward course at six in the morning.—But on the 11th, comes another letter, still from Plymouth, of which the following is an extract:—“My dearest, dearest parents,—Another of those remarkably providential interferences has occurred, which prevented us from sailing yesterday morning; and

how merciful does it now appear! All day yesterday it blew a tremendous hurricane, such as has not been seen for many years. We have just heard of the arrival of one ship in Plymouth, completely dismantled. Dreadful news are expected. Now, we have a good breeze from N.N.W., and are to start instantly. I was afraid that yesterday's letter, and the news of the gale here at the same time, would make you uneasy about us. All is and will be *well*. God is with us,—our Father, Friend, Protector, Guide. What shall we fear?"

Thus they were fairly off,—and, like many others, not to be heard of, by the friends they had left behind, for many months. Our next accounts of them must be from the distant shores of India.—The first letter, from Madras, bears date January 26th, 1830; so that from the time of their second sailing till their landing there, they had been at sea *four months and ten days*. Voyages to the East Indies are now of such every-day occurrence, and necessarily, unless in some extraordinary cases, so like each other, that little of novelty can be looked for. One storm is so much the same with another storm, and one calm with another calm; and the incidents and occupations, generally speaking, are so little diversified, that the description of one voyage becomes nearly the description of all.—They were for six days, with slight intermissions, tossed about in the tremendous Bay of Biscay; of which, as the place of seasoning storms, who has not heard? Four other times, they had, from three to five days together, tempestuous weather; while, at other times, their patience was in danger of being exhausted by long-continued calms. Then there was the customary ceremony on crossing the line,—so often

described as to be new to nobody save in the actual subjection to it. And there were on board all the usual occupations, during the voyage, of "catching sharks, shooting birds, harpooning porpoises," &c. &c.,—and the ordinary alternations of "melting heats, and piercing colds, and heavy rains, and splendid waterspouts," with another *et-cetera*.—Two or three extracts, however, may be given, partly of a general nature, and partly more appropriate to their own special character and destination.

Instead of landing for supplies of water according to custom, at *St. Jago*, the ship touched at *Mayo*. And this leads again to the recognition of a gracious providence; inasmuch as they subsequently discovered that at *St. Jago* "the fever was raging with uncommon violence and fatality, so as to have almost depopulated the island."—Of *Mayo* itself he says:—"This is a miserable little place, as far as the town is concerned; though it is a fine island. We were amused by the account of an interview which was held with the Governor by Mr HEATH, Mr M'LEOD, and the Captain. The Government House was inferior to the cottages in your Washerwoman Square, and was surrounded by what was intended for a town, but resembled more a large piggery. Dughills, and salt-pits, and heaps, were the most prominent objects in the huddle of houses; and the humble tenements themselves served for the accommodation of poultry, mules, and human beings, I had almost said monsters. The Governor is a little black man, with as small a mind as body. He was dressed in his best black court-dress, and strutted into the room, into which our friends had been introduc-

ed, like an independent prince, having at least all the airs, though without the grace. He talked for a few minutes about the sovereigns of Europe, but did not know, and was afraid to acknowledge (as his *aid-de-camp* (!) afterwards told the Captain) under whose sovereignty they then were. He soon changed the tenor of his conversation, and begged hard for a cheese, some butter, some pepper, and sundry other articles; along with some old left-off clothes which would have been very acceptable."—Whatever in Mr R.'s private and confidential letters which relates to matters of personal character and interest, I of course omit; though there is nothing in them, on his part, but what is in the most pleasing harmony with the Spirit of the christian and the christian Missionary. The following bear on the occupations during the voyage which engaged most of his interest in this latter capacity:—"As to our religious privileges, we have had more comfort in them than we had anticipated. We have had service every Sabbath, excepting four on which the weather was too stormy to admit of it. I read the Church prayers, leaving out such parts as I did not approve; and preached a sermon of about half an hour's length. The sailors and officers used always to assemble with us; and in all, I had the privilege of addressing the words of eternal life to upwards of sixty. This has been my first charge; and towards it I experienced all the interest which I could have done towards a stated one. They were all very attentive; and at any rate some knowledge has been communicated, which will prove 'the savour of life unto life,' or 'of death unto death.' May the former be the case! I feel encouraged, in the midst of discouraging appear-

ances, from the reflection that 'he who goeth forth weeping, bearing precious seed, shall doubtless return again rejoicing, bringing his sheaves with him.' The impression may have been already made, which may eventually produce permanent good.—Lastly, as to our studies. We have not been able to devote nearly so much time to them as we had anticipated. For a long time the weather was too rough to admit of any thing but light reading; and even the little of this to which we attended, did not benefit us much, the mind was in such a state of confusion. When the weather got fine, and the sea smoother, we commenced our Canarese studies together, and intended to have devoted a part of every day to them. But we found that we could not proceed far. I tried to translate, but found my copied dictionary very insufficient, nay, even next to useless, and I resolved that it would be a much better way of employing my time to devote it to divinity studies, in which I was so deficient, and to leave the Canarese till I should arrive at my station, where I could procure books and a moonshee, and every other aid which was necessary. This plan I have followed, and am persuaded that I have gained time by it, as I have used it more efficiently in application to the studies which I have pursued, than I could have done to the Canarese."

Ever "travailing in birth" for those he loved,—the following is in fine harmony with the habitual frame of his mind. How far his impression was right as to the want of full decision for God on the part of his two younger brothers previously to his leaving them,—or whether there was not, in both of them, a greater degree of such decision, though not yet openly avowed,

than he was aware,—I will not say. The latter I suspect to have been the truth: and the very incident which awakened the emotions and dictated the entreaties contained in the extract contributes to confirm me in the impression:—"Yesterday I was quite overcome, by finding in one of my drawers a short note accompanying some verses of Dr. COLLYER's which dear J. copied for me. I could not bear the excitement it produced for the time, but burst into a flood of tears. Dear boy, I thank you for them. May the same blessings descend on your own head, and that of your dear brother F. ! 'Seek the Lord,' my dear brothers, 'while he is to be found, call upon him while he is near.' Early consecrate your all to Him; make his glory your constant aim, his grace your unvarying trust, his love your prevailing motive, in all that you do. Let your love for me be testified, by 'subscribing with your own hand to the Lord, and surnaming yourselves by the name of the God of Jacob.' 'My heart's desire and prayer to God for you, is, that you may be saved!' Let a brother's voice, whose heart glows with intenseness of affection towards you, let his voice reach your soul, and rouse it from the sleep of death to a life of faith and righteousness. Nothing, I can assure you, will so much administer to my delight, and invigorate me in my labours here, as the news of your conversion to God. I feel as if I wanted two links of the chain which binds the hearts of our family in mutual love to the Saviour. When the chain is complete, I shall be satisfied to the full, as far as regards our dear family. I shall be delivered from that anxiety which necessarily is associated with every thought of home, and shall labour more unfettered in

this part of the Lord's vineyard."—If indeed this chain was not complete before he left home, it was not long ere it became so; and I cannot doubt, partly by his own happy instrumentality.

He was far from being unconcerned or incurious about matters in ordinary life, which had no connexion with his own appropriate vocation. Information of all kinds was sought and enjoyed by him:—"We were becalmed within about three miles of a whaler; and the captain kindly took me, with some others of the gentlemen, on board of her. She had, on the day before, caught three large whales; and we saw the whole process of cutting them up, boiling the blubber, taking out the whalebone, &c. —a sight well worth witnessing."

On their arrival at Madras, everything of course was strange, and full of wonder; presenting, as it did, so perfect a contrast to all that they had been accustomed to in their own country,—and the contrast coming upon them so suddenly:—"An entire people almost in a state of nudity, all as black as ebony, their skins polished with oil, their mouths red as blood (from chewing a composition of a stimulating nature somewhat resembling tobacco), and their teeth white as ivory:"—"The *Catamarans*—a rude species of boat, if you may call it such, consisting of four small logs of wood, lashed together by ropes and sharpened at the point, on which two men, almost amphibious, sit paddling with a kind of oar, of which they lay hold in the middle, and strike the water first on the one side and then on the other, with either end. They themselves are partly in the water. On these things they go out, in all weathers, several miles from land, and convey letters, fish, and

other articles to the shipping. They are very often washed off; but they regain their seats by swimming."—"three thousand pagodas," in honour of the "gods many and lords many" of the idolatrous natives; of which they saw a roll "containing pictures of three hundred and eighty-six" of them, emphatically reminding them of the saying of Paul—"the world by wisdom knew not God."—These were among the many novelties which attracted their notice:—but the whole scene, indeed, was new.—"The surf at Madras," he says, in speaking of the Catamarans, "is often very high and dangerous. When we landed, it was very low; and we got on shore without a drop of water getting into the boat."

Mr REID was very soon set to work.—"On the night after my arrival, I delivered an address to a detachment of troops under a very pious officer in the Fort. Two of the privates and their officer are members of Mr SMITH's Church; and five more privates are candidates for communion. My heart was revived by the scene. On the following evening, I preached to a very good congregation at Mr SMITH's Chapel in the Black Town. On Sabbath, I preached at Mr TAYLOR's Chapel, at *Persewaukum*:"—"Mr TAYLOR has been on a visit to Tripassore, a small station which he has established, about thirty-five miles from Madras, and which is in a very interesting state. I expect to call there and preach, on my way to Bellary. On Monday, we had a delightful prayer-meeting for Missionary objects, at Mr SMITH's; at which I delivered an address. The Wesleyans joined us in the service. Certainly it was the largest prayer-meeting for Missionary objects which I

have seen for many years. How delightfully encouraging this is! Here many may rise up on the spot to exert themselves in the service of God among the heathen. Here we have many co-operating with us in our labours. India is not now without its salt to preserve it from entire corruption and destruction. Many there are in this city, who "bow not their knees to Baal."

"I have now," he proceeds to say, "to tell you my *calamities*."—The word is a strong one; yet the circumstance was not a little vexatious. Through some oversight, he had gone out from this country without the necessary form of sanction from the Directors of the East India Company. He could not, on this account, procure from the magistrate a passport to Bellary; and the captain of the vessel was liable to a heavy fine for having brought him out without the said certificate. He himself had not been aware of the necessity for any thing of the kind;—and the captain, on his part, it may be presumed, had taken it for granted that all was right. He was thus in trouble, both for himself and others. He was liable to be sent home again in twenty-four hours. While in his letters to home he complains of the unaccountable omission, and inquires with whom the blame lay, he at the same time mentions his having written to the Government Secretary there an explanatory letter:—and, as nothing more is said on the subject, it may be concluded that the explanation was satisfactory, and the embarrassment adjusted.

At Madras they were welcomed and entertained by their Missionary brethren there, Mr TAYLOR and Mr SMITH, with all the warmth of christian affection. Mr

REEVES too, from Bangalore, happening to be there at the time, joined in their cordial reception; all hailing them as fellow-labourers in the best of causes. And, as Bellary was much in need of their presence, they were not themselves willing to be long detained, nor their brethren to detain them; how fondly soever, on both sides, the continuance of friendly and christian fellowship might have been protracted. They set out for their destination as soon as possible. And, as this memoir may come into the hands of some who have not otherwise the means of acquaintance with the customs of India, I may be excused (trite as to others such details may be) for introducing here his brief account of their mode of travelling, and of the simple incidents of their journey. They left Madras on the 6th of February.—“We bought two *palanquins*, the only vehicle in India used for travelling long distances. It is a rectangular wooden box, with sliding doors on each side, windows in front, and Venetians behind; of six feet long, two and a-half broad, and about the same in height. It is lined with cloth, and has a kind of mattress, &c., for lying upon, and for supporting the back when we like to sit up. It is carried on men's shoulders, at the rate of four miles an hour, and thirty miles a-day; sometimes more. It is supported on the shoulders by means of a long pole from each end, under each of which three men apply themselves. We set out with twenty-four bearers, two Coolies, (men who carry goods,) with four *cavery* baskets, (round covered cane baskets, for holding provisions,) two of which were suspended from the end of a bamboo, and carried across the shoulder of each man, one Coolie for carrying my cabin table, one waiting

servant, one cook, two *masolgies* or torch-carriers ; in all, with ourselves, thirty-three persons. We used to travel about thirty miles at two stages ; one from four or five in the afternoon till eight or nine in the evening, and the other from three to four in the morning till seven or eight. It is quite unsafe for newly arrived Europeans to travel during the day. At the end of each stage, there are what are called *choultries*, rude, open buildings, built principally by the Rajahs, or kings of the district, for the accommodation of travellers of all ranks and conditions,—or *bungalows*, small comfortable houses, which have more recently been erected by the East India Company, for the more respectable travellers. When we could get the latter, we were glad of them ; but sometimes we were obliged to put up in the former. Three or four nights on the road, we had the most wretched places you could conceive. Surrounded by twenty or thirty dirty creatures, in a little hole scarcely large enough to admit our palanquins, having a curious lamp, consisting of a piece of broken chatty or earthen vessel, containing a little oil, and for a wick, a bit of some of the bearers' habiliments. Here, however, we managed to sleep, as well as in our palanquins when travelling, very well. At these buildings, there is not, as in England at public inns, any accommodation or provision made for travellers. We have, in some of the best bungalows, found a table and a few chairs, but nothing else. Provisions we were obliged to take with us, and cooking materials for making them ready. The plan we adopted was, to send on our servants and cavery Coolies to the different stages, two or three hours before us ; and when we arrived, they had prepared for us. We

lived chiefly on Indian curry, milk, eggs, and fowl. Towards the latter part of our journey, we were put into a most unpleasant state of inconvenience. Our servants had been sent before us from Bangalore three hours, as usual; and, in the morning, we expected to find our breakfast prepared at the next stage; but they had lost their way, and did not get up with us again till we reached Bellary. For eight days, we were without servants, bread, butter, tea, sugar, or any thing *with* which or *from* which to eat. I can assure you, you would have laughed most heartily, to see the shifts to which we were put. There were some fine scenes for caricature."

These scenes he goes on, with humorous minuteness, to describe. The reader, however, must be left to imagine them:—served by half-naked men, the very contrasts to all that was cleanly, bringing them such food as it had been possible to find, in any miserable dishes they could get, not seldom both broken and dirty;—they themselves helping, as they could not make a better of it, being without the native language, excepting a few words for milk, eggs, and other ordinary articles; with nothing to cut up their fowl (when they were so particularly fortunate as to get one) save an old hatchet, of which the edge was not much more fit for such service than the back; cooking, as they best could, in a room choke-full of charcoal smoke, and with no apparatus for the purpose but a chatty, (a crockery-ware dish,) out of which too it required to be eaten, and that with a wooden knife, spoon, and skewer, manufactured by Mr BIRD himself for the emergency; and the fare itself at times hardly manageable by these, with the

help of fingers, teeth, and all.—After giving his friends in this way a laugh at their expense, he adds :—"However, we managed very well. Hunger was our daily sauce ; and we could eat our daily portion with perhaps more gratitude to Him who provided it, than we should have done had it been served up on silver dishes. The Lord was gracious to us, in preserving our health ; and we were made to feel our entire dependance on Him."

On *this* way from Madras to Bellary, he spent the first Lord's-day, as anticipated, at *Tripassore*, about thirty miles from the former place. He preached there to an interesting audience, consisting principally of pensioned soldiers and Indo-Britons. There were two public services, and afterwards the examination of a large Sabbath-school, with an address on the occasion, which devolved upon him.—They visited also *Chitton*, where they met with the same kind reception as at Madras, from Mr and Mrs JENNINGS, whom he designates "very valuable Missionaries."—On account of "the hot season having commenced in some parts," they took the route to Bellary by Bangalore. There they were received—with a repetition of the warm affection which ought to unite fellow-christians in all lands, and which cannot fail to be powerfully felt by all right-hearted fellow-labourers in the cause of the same divine Master, when they meet in parts of the world distant from their common fatherland,—by Mr and Mrs WILLIAM CAMPBELL, who, at that time, along with Mr and Mrs REEVES, were stationed there. The latter, as before noticed, were then at Madras. At this station they remained for a week ; there being many christian friends to visit :—and such visits, in a strange land, are sources of exquisite pleasure

to both those who pay and those who receive them,—and, when rightly conducted, not of pleasure alone, but of profit,—profit of the best kind. “The visiting here,” says Mr REID, “is generally of a more select and choice kind than it frequently is in England. All whom we visited were pious people, whose hearts had been touched by divine grace, and who had been enabled, though holding important worldly stations, to “come out from the world and be separate.” The week, though a very pleasant one, was more fatiguing than if we had been travelling.”

CHAPTER IV.

PRIVATE AND MISSIONARY LIFE AT BELLARY,

1830, 1831.

THEY arrived at Bellary on the 28th of February,—“rather fatigued, but in good health.” It was the Lord’s-day. They experienced a most hearty welcome. Mr BEYNON, of Belgaum, was there at the time; of whom Mr REID writes in high terms, as “a valuable man,” whose delicate state of health alone interfered with his usefulness by necessarily diminishing his activity:—“I was going to say, he does more than he *can*; I may say, he does more than he *should*.”—The Missionaries from this country, belonging to the station, were Mr and Mrs PAINE. They were about the same ages with themselves. Mr PAINE had the charge of the printing department. From their amiable characters there naturally arose a mutual fondness and intimacy, which continued all along unabated on both sides.—Alas! both REID and PAINE are now gone; an exemplification of the changes, happily unforeseen by us, of a mysterious providence.

Two or three topics are touched upon in this letter, from which it appears how early Mr REID began to observe and to discriminate, and so to fix principles for the guidance of his official conduct.—He marks the difference between the characters of the *Tamil* people and the *Canarese*. The former he describes as “very crafty”—ready to “do any thing that would promote their own interests,—and so deceitful as to render it a very difficult matter to detect their real motives.”—The *Canarese* he represents as of quite a different character, “with more candour and more decision in them,”—a people who, “if brought under the influence of divine grace, would be a noble race.”—Some Missionaries, he says,—and it is so natural that we cannot but readily credit the statement,—being of a sanguine disposition, and, by their very anxiety for good from their labours, over-credulous of favourable appearances, have not seldom been imposed upon by the professions of the *Tamil*lers;—have received them to church-fellowship;—have formed high expectations, and given flattering reports to their constituents and friends at home;—but have subsequently “to their cost, lamented over the inconsistent lives of those of whom they have thought and written so much.”—He adverts also to “the generally prevailing practice of baptizing all who wish to receive baptism, if they merely know generally and theoretically the truths of the gospel.” This he conceives to have operated “very prejudicially to the spread of true religion, and to have tended much to the extension of a mere profession in its stead.”

With regard to this latter statement, I have felt myself somewhat at a loss. I have many a time remarked,

in the reports of Missionaries, the fact, that *candidates for baptism*, as they are usually designated, have been allowed to remain for a length of time, greater or less, in a state of *probation*,—their profession being thus upon trial of its sincerity. This has appeared to me as of at least very questionable consistency with the divinely recorded practice of the Apostles and first preachers of the cross.—There may, however, be extremes on both sides. I have, for my own part, no doubt, that it was on a profession of the faith *believed to be sincere* that those who did profess themselves believers were baptized:—and I would not, therefore, be hasty in condemning delay in cases where there exists any ground for suspicion,—while, at the same time, the general practice, as exemplified in “the beginning of the gospel,” ought surely to be, to baptize upon profession, and try the sincerity of the profession in the church.—As to the practice of baptizing and *not* receiving on the same profession into the fellowship of the church, I am not aware of any scriptural authority for it; nor was my young friend. He acted himself on the principle of considering the same profession which warranted baptism as warranting and requiring admission to the table of the Lord and the full communion of his House.*—But

* His conscientiousness on this point appears from a simple fact recorded by him in a journal which he began in January, 1836, but soon discontinued:—“General — asked me to baptize his child; and, having shown him my grounds for refusing, he did not seem at all pleased with me. However, the voice of conscience must not yield to the solicitations of generals, nobles, or princes. I am thankful, that the fear or the favour of man has never been able to draw me into compliances which are contrary to my view of the divine word. The notion which he entertained of the design and effect of the ordinance, were sufficiently expressed by his asking me to *christen* it. This is all they want for themselves and their children. The forms and the rites of religion are enough.”

the extreme of too hasty and indiscriminate baptism may have been acted upon, as well as that of undue dilatoriness. And the former of the two does, beyond doubt, naturally lead to the evil consequences which Mr R. deplotes :—so that, possibly, the observation of the evils arising from the one extreme may have been the very cause which has led to the other.

In the same letter, the delight is expressed in no measured terms,—terms which show the strength of affectionate sensibility in both their bosoms,—on finding, when they arrived, a letter awaiting them from home, after six months' necessary separation and ignorance. None can appreciate the exquisiteness of this delight, but those who have themselves been in the circumstances, and who have known by experience the joys of a happy domestic circle,—a circle, the bonds of whose intimacy were those at once of nature's tender love, and of true religion's hallowing and sweetening power.—The letter could embrace only a short portion of the whole interval, but still it was “as cold waters to a thirsty soul.”

His early impressions of the state of religion in Bellary, which were confirmed by subsequent observation, are briefly given in a letter written not long after his arrival.—“Bellary,” he says, “is perhaps more devoted to idolatry than most places.” In proof of this, he states, that, whereas in other parts of India through which he had passed, he had seen the pagodas going to ruin, “two new ones had been erected there within the last three years.” And, while he makes this statement, he at the same time mentions that to one of them the resident Commissary, a European in an important public

office, was said to have contributed a thousand rupees ; —a case, alas ! which at that time was far from being so singular as to be remarkable. And would that the countenance thus shown to idolatry had been no more than *personal*, even although at the same time the individuals guilty of showing it were such as held official trusts ! Individually they might act inconsistently with right principle, and even without warrant from the source of their official authority, and in opposition to its instructions. How far this was, or was not, the *case*, may hereafter appear ; as we may again have occasion to recur to the subject.

Mr REID began immediately to observe the plans of other Missionaries, his predecessors in the Indian field, and “inwardly to digest” their principles and details, to ascertain to what extent they were capable or deserving of being reduced to practice in his own special locality. But on this subject, it is unnecessary to anticipate, and comparisons would be invidious. His own methods will unfold themselves as we advance.—Soon too did he begin to evince his penetrating insight into character among the natives,—especially their proneness to hypocritical deceit and artfulness. From particular symptoms which had chanced to come under his notice, he began to entertain suspicions of a practice prevailing in the schools,—under the sanction, or with the privity, of native teachers,—the practice of substituting heathen books for christian, when he himself was out of the way. He said nothing ; but determined to ascertain the truth, without putting any such questions as would only, he well knew, lead to falsehood or prevarication. He went out on horseback to his customary ride,—which was just

the time when he suspected the practice to exist ; and, returning suddenly, ere they were aware, and entering the school before they could have time to make any change, he satisfied himself of the fact. The discovery thus made, in a way which precluded all denial or evasion, impressed him with the necessity of a closer *surveillance* of both the teachers and the scholars ; especially the former ; with whom dissimulation, while a propensity of their nature as fallen and sinful, was, at the same time, a “ second nature ” by the power of early “ habit ” and universal example.—From this cause too,—the treachery of the native character,—arose another difficulty, of very serious importance, both to Missionary and domestic operations, the difficulty, namely, of finding trustworthy servants,—servants who knew any thing of the virtue of fidelity ;—a difficulty, indeed, not peculiar to them, but universally felt and deplored. Few classes of persons in society have more in their power, for promoting the comfort and happiness of domestic life, than household servants ; while they may be the greatest sources of annoyance, anxiety, and suffering. It were well, if complaints, and grounds for them, in regard to servants, were confined to India. It is by much more difficult than it ought to be, to find thorough trust-worthiness at home ; and that too even among servants bearing the christian profession. There are, however, many honourable exceptions,—the more honourable, that they are, comparatively, so rare. Let christian servants, in every department, see to it, that they attend, not in word only but in deed, to apostolic directions and commands, and so discharge the functions of their respective trusts, as that no one may have

occasion to say to them—"What do ye more than others?"

As introductory to all that follows, it may be well to insert here a brief account of the Bellary mission, from its commencement till the date of Mr REID's arrival. And I know not how this can be better done than in the words of the dear subject of the Memoir himself. The narrative was written at the request of an excellent military friend, for the satisfaction of a minister, in this country; by whom it was communicated to the *Scottish Congregational Magazine*.

"In the year 1810, my much esteemed and beloved predecessor, Mr HANDS, who had been sent out by the London Missionary Society with a view to establish a Canarese Mission at Seringapatam, finding it impracticable to accomplish his object as regarded that city, with the utmost difficulty, through the very kind, spirited, and persevering exertions on his behalf of a pious chaplain at Madras, obtained permission from the government to settle at Bellary. With a view to the exercise of his ministry among the heathen, Mr H. immediately on reaching Bellary, applied himself to the vernacular language, the Canarese; while, at the same time, he employed a portion of his time in supplying the spiritual wants of his own countrymen, who were then in utter destitution of the means of grace. Of the difficulties with which he had to contend in the acquisition of the language, none of his successors can form any adequate idea; but by the most persevering assiduity, stimulated and sustained by love to Christ and pity for the souls of the perishing Hindoos, without a dictionary, without a grammar, and with very incompetent

native aid, he soon made great progress, and was able to commence the work of conversing with, and preaching to, the people, and the more arduous duties of a translation of the word of God. In the year 1812, a grammar and vocabulary were commenced, and a version of the gospels of Matthew, Mark, and Luke was completed. The Lord having been pleased to bless the faithful labours of my dear brother among the Europeans and Indo-Britons resident at Bellary, a church was this year formed, consisting of twenty-seven members. In the same year, a native school (into which Christian instruction was cautiously introduced) was established, and the charity school, for the education of European and Indo-Briton children, and the support of such of them as were destitute, was founded, an institution, which has since been an instrument of temporal, and, in many cases, of spiritual good to several hundreds of the rising race. Mr JOSEPH TAYLOR, one of the first fruits of Mr H.'s ministry, during his stay at Madras, was also received as a candidate and student for missionary work, and continued here as a very useful assistant until 1819, when he was ordained. In 1820, he went to Belgaum to establish a mission there, and has since laboured there with great acceptance and success. My brother H. received, in this year, a very trying disappointment in regard to one whom he had hoped to receive as a co-adjutor in his work, a Mr J. THOMSON. On his arrival at Madras, he was ordered by the governor in council to quit the country; and when preparing to obey the painful command, was seized with the liver complaint, and in a few days was removed to his heavenly home. In the close of the

year, great prejudice was roused, and fear excited, by the attempts made by our brother to introduce more of direct Christian instruction into the native school. Most of the children were withdrawn. It, however, gradually subsided; and in 1813, it was found necessary to enlarge the school-room, and a second school was formed in the town. An English school was also established, for the instruction, in that language, of the more respectable classes of the natives. This was continued for four or five years, but was found to occupy more time than could with propriety be devoted to a merely secondary object.

“In 1814, the annual festival at Humpee, on the site of the once far-famed city of Beejanuggur, was first visited. The attendance was then estimated at about 200,000. The opportunity afforded for the circulation of divine truth among the vast multitudes assembling there from distant parts of the country, by distributing Scriptures and tracts, and preaching the gospel, has ever since been embraced. In 1814 and 1815, some long itinerancies for preaching and distributing tracts were taken, and several village schools were established. In this department of missionary work, much time has been spent every year by the missionaries since. Applications for tracts and scriptures having greatly increased, and being much more numerous than several copyists, who were kept in constant employ, could supply, a printing press was deemed very desirable; but the Government would not allow of its establishment. A Tract Society was this year formed, to aid in meeting this demand. Two natives, who had been employed as Catechists in connexion with the Romish Church, were

received under instruction, on trial of the sincerity of the profession which they made of having renounced the errors of popery; but they soon discovered the mercenary motives which actuated them, and were dismissed, to the great grief and disappointment of the brethren. This was the first of a series of heart-rending trials to which we are continually exposed, from the duplicity of the native character.

“The Mission received a most valuable acquisition to its labourers in September 1816, in the arrival of Mr and Mrs REEVE. A considerable awakening took place among the European soldiers this year, and on the evening on which Mr R. was elected co-pastor with Mr H. of the Church, twenty-five members were added to it. In 1817, Mr HANDS travelled through the greater part of the Mysore country, and the gospel was thus extensively made known, and books distributed. The Branch Bible Society was formed this year. A promising young assistant, who had been brought to a knowledge of the truth through Mr H.’s ministry, and received from the Sixty-ninth Regiment, was removed by death.

“In 1818, nearly £200-worth of religious books were procured from England, with a view to supply the deficiency of such works then existing in the country, and were speedily sold. Many large supplies have since been disposed of. In August, dear Mr H. was bereaved of his indefatigably zealous and devoted partner. She died, as she had long lived, “*in the Lord*.” Several tracts, and the Gospels and Acts, were prepared for the press. The schools increased to eleven, containing 470 children. Several European and Indo-Briton members were added to the Church.

“In 1819, the first native member was received into the Church; but we fear he apostatized from the faith of Christ some years after. He was a native of Vizagapatam—a Brahmin. Mr H. proceeded to Madras this year to superintend the printing of the Canarese Scriptures. The Schools and Church were increased this year. Mr HOWELL, then a member of the Mission Church at Madras, was received as a candidate for missionary work, and was employed here, in useful labours, till 1822, when he was ordained and appointed to commence the Teloogoo Mission at Cuddapah, where his ministry has been since greatly blessed to the poor heathen. During his stay here, more direct missionary labours were commenced among the Teloogoo population, Bellary being situated on the borders of the Canarese and Teloogoo countries.

“In 1820, Mr H. returned to Bellary, bringing with him the invaluable treasure—the Gospels and Acts in Canarese—which is appointed of God to enrich and bless the heathen population of this district.

“In 1821, the Mission received another accession to its members, by the arrival of Mr and Mrs CHAMBERS; but he was not long permitted to exercise his ministry here. Having suffered severely from sickness for about three years, he removed to Bangalore, but was soon after obliged to leave the country, and died shortly after his embarkation.

“In 1822, Mr WALTON, who had been educated in the charity school, was received as a candidate for missionary work. He acquired considerable proficiency in the Canarese, Teloogoo, and Tamil languages, and continued here, labouring chiefly in the two first, till 1832, when

he proceeded to take charge of the Tamil Mission at Salem. He was ordained in 1833, and has since been usefully employed in that Mission.

“In 1823, death again entered the Mission family, and removed the beloved partner of Mr HANDS, to whom he had been united in marriage only a few months.

“In 1825, our dear brother REEVE returned to England, but his place was supplied by the arrival of Mr and Mrs BEYNON, who laboured here for about three years, when the former was obliged, on account of the failure of his health, to seek a change of climate; and they ultimately settled at Belgaum, where they have been since engaged in devoted and efficient labours with our brother TAYLOR.

“In 1826, Mr PAINE was sent out by our Directors to take charge of the press which had been recently set up, and in which an edition of the Scriptures in Canarese was then being printed. Our dear brother was, sometime after his arrival, called to mourn the loss of his amiable and pious partner. By the establishment of the press, the efficiency of this Mission was most seasonably and greatly increased. From it have issued one edition of 1000 copies, of the whole Canarese Scriptures; a second edition of 5000 copies of the Gospels, Acts, the Psalms, and Genesis, and 25,000 copies of Matthew, and 5000 of Genesis in Teloogoo, besides some hundreds of thousands of tracts and other books in both languages. It is now three times its original extent, and sends forth copious streams of useful and religious knowledge through the larger portion of this peninsular desert.

“In the end of 1827, another important acquisition

was made to the Mission, in the arrival of that most devoted and zealous native preacher, Mr SAMUEL FLAVEL. His history is one in which the grace of God is eminently displayed ; and he has proved a most efficient fellow-labourer among his own countrymen. To the praise of that God who has been pleased so signally to bless him, I must here say, that to his ministrations the Church is indebted, under God, for the greater number of its native members, and in his success we have had our chief ground for rejoicing. The Lord bless his exertions a hundred fold !

“ In the end of 1828, our beloved brother HANDS was obliged to seek a change of climate, and left Madras for England, in January, 1829, having been permitted to employ his whole mental and physical energies in the work of evangelization in this land for eighteen years. In this time he was honoured of God to complete a translation (of *great excellency* as a first version) of the *whole* Scriptures, except the Pentateuch, Joshua, Judges, and part of the 1st Book of Samuel, for which, as well as for two English and Canarese Dictionaries, we are indebted to the unwearying toil and research of dear brother REEVE. Before his illness in 1828, Mr H. was permitted to put the finishing stroke to this Herculean task, and closed the day of this memorable event in united praise and prayer with a large company of Christian friends, (who had been invited for the occasion,) to the Lord and Giver of life, the Father of mercies, the God of the Bible, for his unspeakable goodness and love. Oh ! who would not emulate his joy ? who would not sympathize with him in the utterance of grateful emotion ? In addition to this he composed several tracts,

preached Christ far and wide throughout the district, established and superintended a considerable Church, and two important Societies, instructed many hundreds of the rising race, and was the instrument of turning many of his countrymen in all ranks of society, from the power of Satan to God, as well as of diffusing and fostering the spirit of love, zeal, and unity, among the followers of Christ, in many parts of the country. During his absence, his sphere of labour was occupied alternately by the brethren from Bangalore and Belgaum, till the end of 1830.

“At the beginning of 1830, it was my high privilege to be allowed to enter this interesting field of missionary labour.”

At the time of Mr REIN'S arrival, he gives a very sad picture of the state of society in the place; not of native society merely, but European, and of the former as far more injuriously than beneficially influenced by the latter. In a letter, dated April 14th, 1830, he gives the following statement:—“The more I see and hear of Bellary, the more wretched its condition appears. It is a sink of pollution and iniquity, and the horde of every unclean thing. The state of European society is most shocking. Four or five European families, and three or four country-borns, is the extent of our religious society, in addition to our Mission families. Some few are moral people; but the bulk are the most dissipated, profane, worthless characters; living in every vice, the very lowest you possibly can conceive. The influence of such characters is very extensive. All the most respectable natives are in some way or another connected with them; they are affected by their exam-

ple, and are glad to find a plea for their own crimes in the vices of their superiors; and it is an argument in every one's mouth—'We live as morally as you Christians do:—look at such and such an individual;—how does he act?' They will not understand the difference between nominal and spiritual christianity. The very last time that Mr BEYNON was preaching in the Pettah, (a village of Bellary,) a Brahmin passed by, and with a crack of the finger, called out—'Oh! it is only these Missionaries who care about their religion:—all their other countrymen live as we do.' This man is under a person who is almost an idolater, and holds one of the first stations in the Civil Department at Bellary. I could tell you of things that would confound you, of the dreadful lives these people lead. But they are unmentionable. It would be a shame to speak of them. The next class of people at Bellary are merchants and shopkeepers, who are come thither with the sole intent of becoming rich; and it is next to impossible to get any access to them, they are so thoroughly engrossed in business, without alas! even the intermission of a Sabbath. The lower classes of Canarese are very much under Brahminical and priestly influence; they do, however, in considerable numbers, attend the preaching of the word; but generally, being very poor, are obliged to toil from morning to night, at their daily occupations, and are thus prevented from receiving the tidings of the gospel. The Tamil population, which is very considerable, consisting of servants, camp-followers, &c., are a very indifferent race. They will profess any religion, or none, as their interest in a worldly sense may chance to direct them. I could, if I liked, make a grand show-off,

and cause the religious world to marvel at the number of converts made under my instrumentality, if I felt disposed to encourage these people to make a profession. SWARTZ made 5000 Christians from among them. How many may stand, at the judgment-seat of Christ, on his right hand, God only knows; but I should be glad to hear if fifty had lived consistent lives. I could venture to say, that if I were to make it known that I would baptize those who would come forward and make a profession, even *without* any worldly inducement held out by me, but merely from the desire of becoming, like Europeans, Christians, I could baptize twenty a month. This would look very fine. It might bring a good deal of *éclat* in association with my name from a well-meaning but ill-informed public; but how would it stand before God? No. Let me only be the instrument of one real conversion to God; my heart will rejoice, and my labours, if at the expense of my life, will be abundantly remunerated; but away with those professional !* Thus, however, much work has been done in India; from the lack sometimes of discernment of character in the Missionary, and sometimes from too sanguine a temperament of mind. I wish I could add from these motives alone. There are about twenty of these people connected with our church. They hold frequent prayer-meetings together; they attend at the preaching of the word; they attend at the administration of the ordinance. But of three of them already I have found that they are walking in gross sin; and I fear we

* The word is torn away; and I do not like to substitute another, or to guess at the original one.

shall soon be obliged to dismiss them. Now, I have lived here only two months,—not indeed two months yet ;—and this I have found out already ;—how much more iniquity lies concealed, I know not. These are as distinguished characters as any of the rest, to outward appearance. * * * * * But *I am determined to have a pure church, or none at all.* I am, however, going to act with due caution. The people are very ignorant, and require to learn their duty on points about which we should never think of speaking in England. Pray for me. I need much wisdom. I would fear to check the risings of christian principle. I would rather bear with the infirmities of the people in some measure, until, in the understanding of divine truth and of their various objections, they become matured, before I exercise strict discipline over them,—than be in danger, instead of drawing by the cords of love and of tender oversight and nurturing, of drawing back again to the “beggarly elements” of the world those who know the truth. No one knows till he is on the field, how much prudential skill is required to contend with the enemies of the Lord in this country.”

While this account wears a very deplorable and discouraging aspect in regard to the moral condition of the more immediate field of his labours, it at the same time contains evidence of the conscientious and high-toned principle with which he set out in his Missionary career :—while, in perfect consistency with this, it may be granted, that if others were “too sanguine,” he might, on his part, from however right a principle, be over-jealous. His great anxiety, however, was, that in all things he might know the Lord’s will ; that in all things

he might follow implicitly and fully, the light of his word; firmly holding the conviction, that his own precepts, followed in faith, would best ensure glory to himself and benefit to his church and to the interests of his gospel. In this respect, he sought to conform himself to the spirit of the apostolic injunction,—applying it, as it evidently was meant to be applied, to the means of building up the spiritual temple—“If any man among you seemeth to be wise in this world, let him become a fool that he may be wise.”

There is a part of the extract too which presents a fair occasion for a single observation or two on the subject of *Missionary intelligence*.—It is perfectly natural on the part of missionaries, that in sending home such intelligence, they should feel a strong leaning towards the *favourable*,—a propensity, not at all to deviate from truth, but, both in the way of selection of incident, and of the colouring of the incidents selected, to render their accounts as encouraging and flattering as they can. And this propensity is, perhaps, somewhat unduly cherished, by the selection which they see is made at home, for the British public, by those who have the charge of this important department. I speak not of one Society more than another, but simply of the general propensity; of which the principle is sufficiently apparent, and must save it from any very severe censure. Yet we cannot regard the principle as operating judiciously. The motive is, by giving prominence to what is favourable and cheering, and throwing into the back ground, or altogether concealing, what is of an opposite complexion, to keep up the spirit and interest of the religious community, the friends of missions, and

to stimulate their zeal and liberality. And we are very far from thinking, that in the communication of the propitious and gratifying intelligence there should be any retrenchment. It is of the withholding of such as is of a contrary description that we are inclined to question, not the fidelity alone, but the policy. And we cannot but think the policy questionable, on different grounds.—In the *first* place, *prayer* is as indispensable to success in the Missionary undertaking surely as *thanksgiving*; and that, even although the thanksgiving should be associated with, and its sincerity evinced by, the thank-offerings of liberality. It is not enough, then, that the gratitude of christians be excited by the tidings of good; it is still more requisite that they be stimulated to prayer by the tidings of evil. If difficulties exist; if reverses are experienced; if long and zealous labour is unproductive; if events of a discouraging character, and even ominous of further calamity and trial, fall out:—should it not be well weighed, whether by hiding these, as being fitted to dishearten, we may not be preventing the very means of their mitigation and removal, by preventing prayer,—the personal and the social prayer of faith, which “availeth much.” When the evil and the good are duly and truthfully blended, we then obtain just what the Apostle Paul enjoins—“prayer and supplication with thanksgiving.”—Then, *secondly*, the communication of both the one and the other with impartial fidelity, serves to impart *confidence* to the public mind as to the true state of things. When the discovery comes out—and come out at times it will—that the unfavourable has been suppressed or mitigated, and the favourable not only made prominent but in any degree

coloured and magnified,—that confidence is proportionally shaken ;—of which the evil does not consist merely in its occasioning reflections against the authors of the well-intended deception, but in the unhappy influence which it is apt to have on the spirit of both prayer and thanksgiving, arising from the state of doubt, surmise, and misgiving introduced into the mind, respecting the extent of the ground for the petition or the praise.— And *thirdly*, it is one of the many evils in which there is a natural tendency to self-increase. Missionaries are still men, and subject to the infirmities incident to human nature. When they discover the description of tidings that is acceptable ; when they perceive that facts of a discouraging character are suppressed, or very sparingly inserted in the intelligence department of periodicals ;—and that even in their more cheering articles sentences of this nature are slurred over by a series of asterisks ;—that what is high-seasoned is best liked, and that the more flattering accounts of other Missionaries are preferred to their own more strictly truthful but less gratifying and exciting statements,—there is a temptation, far from feeble, to change the style of their communications, and to accommodate them more to what they have found the prevailing taste.

Let me not be misunderstood. I am as far as possible from intending, by such remarks, to bring any general charge against Missionaries, as if their statements required to be taken *cum grano salis*. I am fully satisfied that perfect trust-worthiness is their general character ; and that in many cases, in which there may have been a propensity to colour up and make the most of a story, the temptation, in the manner described, has

come from home.—Any real or supposed exemplifications of this propensity which had come to Mr REID's knowledge, occasioned him not a little pain and regret ; and he formed for himself very determined resolutions against it from the first ; resolutions to which, I am persuaded, he was enabled conscientiously to adhere.

The preceding extract shows very affectingly another thing,—the strength of the obstacle in the Missionary's way arising from *professional*, or *nominal christianity* ; from the name of Christian, in association with all in character that christianity repudiates and denounces. Yet the obstacle, when viewed in relation to the native mind, is not less natural than it is strong. It is not till the idolaters have themselves become the subjects of the renewing power of the truth, that they can be expected to distinguish clearly between the name and the reality. Till then, they see men of all descriptions of character,—with very rare exceptions worldly and wicked, and some of them flagrantly profligate and licentious,—passing under the common name ; and they very naturally think and say—If this be the religion you bring us, and for which you wish us to exchange our own,—what the better should we be for it ? Are not we at least as well as we are ?—It is melancholy to think of the amount of this nominal religion, and of the amount of mischief which, negatively and positively, it has thus wrought !—And melancholy too to think, how very far this mischief is from being confined to those portions of the world where Missionaries are employed in seeking to erect the standard of the cross amidst the idolatries of Heathenism :—to what a vast extent it is found to prevail in countries nationally chris-

tian ;—from the very nationality of whose christianity, indeed, it is that the whole, or incomparably the larger proportion, of the evil has its origin, both at home and abroad.

There was one part of his plan of Missionary operations, to which he was led early to bend his attention, and on which, from a full conviction of its likelihood to prove beneficial, he strongly set his heart. I refer to what has now the designation of **THE ORPHAN SCHOOL**. He had witnessed, to a frightful extent, the power of debasing example on the young, whose corrupt natures inclined them so sadly to follow it ;—and he had seen enough and more than enough to convince him, that it could hardly, in this respect, be a calamity for children to be deprived of their parents, when the parental training was of a nature only to inure them, from the very opening of life, to all that was vicious and vile,—so that the orphan was hardly an object of pity. The design of the school was, to receive under superintendence and instruction, either children who were orphans, or children whose parents might be disposed voluntarily to give them up, whether from difficulty in maintaining them, or any other motive ;—to have an establishment for their clothing, and board, as well as education ;—and their education to consist of reading, writing, arithmetic, together with the more common and necessary branches of male and female handicraft ;—and all associated with careful training in the principles and precepts of the christian faith. It was ascertained that each child could be thus supported, clothed, and educated for the small sum of about *four pounds sterling* :—and the plan was, to raise a separate fund for the school, so as to place it

on its own foundation, without trenching on the treasury of the society,—a kind of voluntary, self-sustained appendage to the Mission.—The plan has been tested, and the wisdom of its first suggestion has been ascertained by the prosperity which has attended it, and the happy results—results not secular and temporal merely, but spiritual and eternal—which, in various instances have been effected by it; of which we shall have repeated occasion to make mention.

It is not easy for those at home to form any adequate conception of the exquisiteness of a Missionary's delight,—or fully and heartily to sympathise with it,—when he begins to perceive any promising symptoms of good; especially in the midst of multiplied and exhausting labours.—In a letter dated June 30th, 1830, (his own birth-day,) after referring, with much of filial and brotherly feeling, to what, on that day, would be the emotions, conversation, wishes, and prayers of the domestic circle at Peckham Rye; and after laying before them an account of the different departments of his work; he proceeds thus:—"We have, within the last week, been a good deal encouraged by something which has occurred. A priest, with four of his disciples, has come from a village two hundred miles distant, apparently under deep conviction of the folly and guilt of idolatry, and with the desire of instruction in reference to the true God and the christian religion. They have from the light of reason, or from the gradual circulation of christian knowledge by tradition, it appears, been enabled to discover, that the worship of dumb idols is unprofitable, and that the true God must be displeased with those who thus give his glory to graven images. Under the in-

fluence of these convictions, they have for some years relinquished the worship of idols, though they still, from fear of man, wear the badge of idolaters. Some of the people belonging to their village came this year to a Heathen Festival at Humpee, (a large deserted Heathen village about thirty miles from Bellary) at which the Bellary Missionaries usually attend, (Mr BRYNOR and TITUS were there, this year.) These persons had received some tracts from Mr B., which they had taken great care of, and lent to their friends in the village. By the direction of providence, they came into the hands of these men, who were inquiring after the truth. They read them with attention; did not fully understand them; but by what they did understand were deeply impressed. They requested their fellow-villagers to give them to them; but though the priest is a man of considerable influence, and the tracts were, of course, of no intrinsic value, he could not get them by any means to part with them. (There is something pleasing in this unwillingness of theirs to part with the tracts.) They then inquired where they got them; and were told that they had received them from the Missionaries at Humpee. They immediately set out upon a journey of 170 miles, in order to meet with the Missionaries. On their arrival at Humpee, they were told that we were at Bellary, thirty miles farther distant. They came here about fifteen days ago, and, for fear of being found out, sent to us privately, to converse with us. Mr WALTON met them, and had a long conversation with them; at which I was, of course, present. They manifested great desire to become acquainted with the God of our salvation, as well as with the way in which to obtain the

pardon of sin. We gave them a copy of the Gospels, and some tracts, which they gladly received. They have had several conversations with us, and seem gratified with the instructions they have received. The priest is a very intelligent man, and a man of learning. There is something very pleasing in his countenance, a serious composure settles upon his spirits; great humility on his lips. Oh, that he and his disciples may be brought to know and embrace the truth as it is in Jesus! It would create a great stir here, and at his village. It would lead many to inquiry; it would encourage many more who know the truth, to make an open profession of it. Many there are in the villages who know God, but are afraid to serve him. Only three days ago, when visiting a village four miles distant, where we have a very promising school, when Mr WALTON was preaching, an old man said—‘You are very kind, to come and teach us these good things; but if we were to embrace them, all our children and families would rise up against us.’ We want some weighty influential characters to take the lead; and I believe many would follow their example. If it please God to make this man a disciple of the Lamb, we may anticipate great things soon; and oh! how our hearts long and pray for it! Assist us by your prayers. The priest was taken ill; and two of his disciples found their health failing during the few days they were here; so, after receiving from us five days’ instruction, and obtaining the books, they went rejoicing back to their village, with the intention of telling what they had heard, to their wives, families, and friends; and with the determination to do all they could to bring them with them to Bellary,

and to settle here for a time at least, while they are receiving further instructions. The priest purposes selling his diocese, if I may so call it, which will afford him a competency for his support. These things look and promise well. There are several marks of sincerity which these people have given us. The priest has left his address with Mr W., and wishes him to write to him ; which he will do of course.—Still, promising as these things are, I am not sanguine about the result. There is a depth of deceit in the native character, which it is impossible for a European to fathom. Disappointment will succeed upon disappointment ; in our highest expectations we are often deceived. There is, in fact, no dependance to be placed on a Heathen. We will use our utmost efforts for the success of the work of God among these people ; but I shall be disposed to doubt the result of these, until I see the persons here again, without their *lingum*, (a Heathen badge, a silver little box, containing two or three pieces of stone cut in a curious way, which they hang round their necks, or wrap up in a handkerchief upon the arm). I shall give you an account of *this* at some other time.”

While there is here a Missionary's hope, and a Missionary's solicitude for its realization, there is, at the same time, his own characteristic prudence and caution. He gives the account in his private letters to friends. He does not hastily blazon the occurrence. He does not even, in the first instance, report it to the Directors. From his knowledge of the Heathen character, he is jealous of what seems so promising ; and he waits till he should see something of a more decisive result. —The reflection is naturally suggested by the narrative,

—how much there may often be of secret conviction, smothered in the bosom, carefully concealed, from the dread of such consequences as it is known must arise from the avowal or discovery. Alas! it is not among Heathens alone that “the fear of man bringeth a snare.” An under current may thus, to a very great extent, be working its way, undermining and sapping the foundations of existing systems in the general mind, while individuals, though secretly conscious of the influence, are trembling to divulge what they think and feel to one another. And the longer this under current continues to run unseen, the more extensively and suddenly, perhaps, may the effects of it manifest themselves in the end; the correspondence of what has been passing in many minds at once, unknowingly to each other, coming, by some unforeseen occurrence, to light. It has ever appeared to me a very precarious and deceptive test by which to estimate the real success of Missionary labours, to look only to the number of *individual conversions* under this and that Missionary’s ministrations. These are interesting—often deeply interesting; and every one of them, by the influence which each convert exerts, tends to progress. But to make this the sole ground on which to judge of progress, would be as if we were to estimate the advance made in a siege from the number of individuals killed and wounded by random shots and other incidental causes,—while a mine is being secretly worked below, of which the springing is speedily to blow up the citadel, with all its munitions, and ensure surrender and occupancy.

- His eagerness to make himself full master of the native languages—the *Canarese*, in the first instance,—

was powerfully stimulated by the vexation he experienced in his intercourse with the Heathen population. They wondered he did not speak to them; were ever urging him to let them hear him, and ever putting questions for information, such as his partial acquaintance with it did not enable him satisfactorily to answer. It is not difficult to conceive, how oppressive to a Missionary's spirit must be this felt incompetency. It is not the mere annoyance,—amusing only, or, if vexatious, little more than divertingly vexatious,—arising from the awkwardness of blunders in words and idioms, and of misunderstood signs, on the comparatively trivial matters of daily intercourse and secular convenience and interest;—it is the unspeakably painful feeling of inability to convey what the Missionary's whole soul longs to impart, the good tidings of salvation,—to reply to questions which relate to God and to eternity, and the relations in which the inquirers stand to both. To a truly christian, and especially to a truly Missionary spirit,—*agony* may not be too strong a term for some occasions at least of such felt inability.

As reference may hereafter be made to the “Madras District Committee,” it may not be amiss to introduce here Mr REID's account of its constitution and objects:—“The District Committee is formed of all the Missionaries in the Madras Presidency;—who save the Directors much trouble and anxiety in the management of the affairs of the various stations; act unitedly in the regulation of those matters which would otherwise require to be brought before the Board in London; leaving their decisions subject to the approval of the higher powers. It is a very wise and satisfactory regu-

lation ; since there are many subjects which come before us, of which the Directors could be but very imperfect judges, — many depending upon minute and special circumstances, with which they could not become acquainted, and many which would require voluminous correspondence to explain. There is a counteraction of interests, and a union of feeling and motive, which also tend mutually to direct and assist each other, and render this method of management efficacious, and safe to all parties. It gives occasionally a good deal of trouble to us ; but its advantages quite repay us for any trouble it may occasion."

In the middle of July, 1830, Mr REID was greatly relieved under the pressure of multiplied duties and heavy personal responsibility, by the arrival of the Rev. Mr TAYLOR, from Belgaum, who had been requested by the Directors to share with him for a time both the one and the other. Of him he speaks in the highest terms, as "in appearance, manners, and talents, far surpassing the generality of Indo-Britons," — to which class he belonged ; as strong, active, zealous, very useful in stirring up the desponding and lethargic ; and as, from eighteen years' acquaintance with it, perfectly master of the Canarese language. — With the English service at the Fort, — where still there was no military chaplain, — Mr T. did not interfere, leaving this duty entirely in Mr R.'s hands. — "Mr T.," he writes, "makes me always take the service in the church ; so that I continue 'Chaplain of Bellary,' an office which I certainly did not anticipate till my arrival in India. It gives me an opportunity, however, of preaching to one of the finest congregations in

the Madras Presidency ; of which I am happy to state, that they are regular in their attendance, and very attentive in hearing the word of truth. They are principally military who attend ; but the Judges, Collector, and several subordinate civil officers, are also generally present. In the evening our chapel is also very well attended ; so that there is no fear of what some of you suspected, that I should be unaccustomed to, and, in consequence, rendered unfit for, English preaching. The English preaching is a very important and responsible part of the duties of this station. There is no Missionary station in the Peninsula, where there is either so large or so respectable a congregation of Europeans as at Bellary. I can assure you, there is hard enough work here. Thanks be to God for affording me strength to perform it ; and oh ! may I be kept faithful and zealous ! May the frowns of the great men of the earth not affright me, nor their smiles allure me to 'speak smooth things,' to say 'peace, peace, where there is no peace !' I am anxious, and I endeavour, to preach as much to the conscience as I can, and to suffer nothing to escape which might act as reproof to prevailing sins. But I need more grace, my dear brother. Pray for me. In every prayer of yours, make mention of me.—I have just been requested by the General to write to the venerable Arch-Deacon at Madras, to solicit an enlargement of the church, which I intend doing shortly."

At this time they found, especially among the military, "a great many persons from Scotland." General and Mrs General F——, from Inverness-shire, were, in the way of friendly intercourse, exceedingly attentive

and kind ; supplying them with such Newspapers as they received from this country, and otherwise showing their regard and courtesy.—They had the friendship too of the Collector and his lady. The former, when his official aid, in some particular business, was applied for, not only cheerfully complied with the request, but, in doing so, put himself to no little amount of trouble to oblige and serve them.—The Judge of the district discovered the same kindly disposition. His lady was a woman of decided piety, who requested, and of course obtained, permission,—a permission too of which she repeatedly availed herself,—to take her seat at the table of the Lord with the little Missionary church.—Such particulars it is a pleasure to notice. They were as honourable to the parties, as they were encouraging to the Missionaries.

On the 1st of January, 1831, Mr REID became a father, always a deeply interesting epoch in every man's life ; a period of great anxiety, terminating in either the bitterest of griefs or the sweetest of joys. He had just before received intelligence from home, of the birth of a niece ; and to his brother-in-law, on whom providence had been bestowing a daughter, so near the same time when he himself received his first born son, he thus begins his letter of gratulation and intelligence :—"Last Saturday week, I received the welcome announcement of the birth of your little daughter and my little niece. Last Saturday, I heard of the still more welcome news of the birth of my little son and your little nephew."—It was some days, however, after the happy event, before his mind was sufficiently composed to write thus easily. It was a time of protracted suffering and danger to the

mother, and of uncertain survival to the babe, even subsequently to birth. But in regard to both, fears had been graciously disappointed, and conjugal and paternal prayers had been answered in mercy. The wife was spared to the husband, and the child to the father; and days of tender and trembling solicitude were followed by a season of proportionally deep-toned gratitude and joy. The letter of which I have cited the opening sentence details particulars, and breathes the full spirit of pious thankfulness;—thankfulness for the twofold blessing,—first and specially, that he was still a husband, and then, that both he and “the wife of his youth” were happy parents.—And how thoroughly he was imbued with the spirit of the Missionary,—the importance he attached to the work, and the honour and the happiness he associated with it, are strikingly apparent, from the manner in which, on this occasion, he expresses his anticipations and those of Mrs R. in reference to their new-born son. In a letter addressed to her mother, he says—“Perhaps you are anxious to know what is to become of the little boy. And so are we. But only about one thing. And that is, that, his heart being made the seat of gracious and spiritual influence, he may become a Missionary; should it please God to spare him, which I seem to feel assured he will, from the difficulty of his birth. What facilities he will have for the acquisition of the language, if this be the case! This is the chief obstacle to a good European’s usefulness. When we tell you that this is the object of our ambition for your little grandson, you will not think we have selected the lowest grade of human pursuits. We do not by any means repent of our choice. Of all engagements we

deem it the most honourable, the most useful, and the most delightful ; and glad indeed shall we be to see our infant offspring rise up to hold the same office with ourselves. However, we know not what a day may bring forth ; and probably it is indulging too distant prospects which may never be realized, to think and speak such things. But we consecrate him from his birth to God, and would, with resignation to the appointments of his wise and gracious providence, say, Do thou with him, O Lord, as seemeth to thee good."

One of his brothers having addressed to him a series of queries, relative to his domestic life, to the character of the people, and the general state of society in that part of India ; he replies, though at the time in unavoidable haste, yet at considerable length. I confine my extract to one topic—the character of the native population, as at that time it had appeared to him.—“The natives in this part of the country (in answer to your next question) appear to possess very little intellectual talent. There is a good deal of deceit and quibbling in their arguments, but nothing very shrewd. Appeals to the authorities of their forefathers are considered legitimate, and form the stronghold of their resources in reasoning. They have no other hostility to the christian religion than what is common to them with every depraved being, the aversion of the heart to God and all that is good. They think our religion adapted to us and our circumstances, while theirs is equally so to them and theirs. It is almost impossible to convince a native that, in endeavouring to “turn them from idols unto the living God,” you do so from disinterested motives. This is your craft, they will say ; your interest is at the bottom

of your motives in endeavouring to convert us. They never can argue the point of idol-worship, but on one ground, which is,—God is invisible; but we cannot comprehend an invisible nature; therefore, to bring down the divine Being to our comprehensions, the great Supreme whom all admit to exist, gives to Brahmins power to impart divinity, or some portion of the divine nature, to stones, gold, silver, &c. These things they see and worship, as representations of the deity, whom, with a visible sign before them, they are thus enabled to worship in the exercise of faith. But though they thus acknowledge the existence of God, it is one of their own making, made like unto themselves, approving what depraved man approves, and hating that which is any way spiritually good.

“The government of the British is preferred greatly to their own; so much so, that the Mysore country, which is under the dominion of a native Rajah, is becoming quite deserted by the farmers, on account of the much more oppressive nature of its government. Besides, the government have made it a standing rule of their conduct, not to interfere with their religion,—a very delicate point among the most influential class, who derive all their authority and wealth from the existence of the present religion. Instead of encouraging any operations for its overthrow, they are the chief instruments in keeping up many of their pagodas and festivals. From some of their festivals they receive large revenues. An Englishman is generally, if not always, treated with respect. The manners of the people are very polite and civil. *Master's* favour is what every one courts; and any flattery or chicanery which is likely to attain it will

not be wanting. Self seems to be the ruling principle in all hearts; a principle, which, if ever overcome, must be overcome by the operation of divine grace. *

* * * It is very customary, when a native comes to pay a visit to you, to bring with him a present; but they always expect one in return of four or five times the value. I have often disappointed them, when they bring me their presents; and it is necessary to do so, or you would soon give away all you had to bestow."*

Notwithstanding all that was of a discouraging character (and there was much) his attachment to the work and delight in it remained unabated.—In a note introducing Mr BILDERBECK of Madras (who was then intending to devote himself to Missionary service) to friends in this country, he writes:—"We need men of some talent, and much experience. Few seem to be coming forward. We are fond of the work; and would by no means, and on no consideration but the direct appointment of Jehovah, relinquish it. It is a delightful, though laborious work. Its labour is its pleasure."

One of the Out-stations, which engaged its proportion of those labours, was *Humpee*,—otherwise called *Vegunagara*,—a large village, formerly a city of considerable celebrity, but now, and for four centuries, in a state of ruin. It is about thirty-seven miles from Bellary. "From the king of Humpee, the English, on their land,

* The kindness thus described bears resemblance to what I have at times heard humorously said of our *Highland hospitality*. You are invited, and pressed to stay, till you have eaten up a calf; and then your hosts become, in turn, your guests, and stay with you till they have eaten up a cow.

ing at Madras, were obliged to ask permission to settle in the country. It bears, in its ruins, all the marks of former extent and splendour. Here a great heathen festival is annually celebrated, at which there were wont to assemble a *lac* of people (a hundred thousand,) and, among various other superstitious ceremonies, a *car* of immense size was drawn along by the people themselves, in honour of one of their worthless gods. The privilege of drawing the car was a point of eagerly emulous competition. It was of course gorgeously ornamented, according to their notions of ornament; and was drawn by long ropes, which admitted (as the case indeed required) of many engaging in the pious service."—The first of Mr REID's visits to this festival was a memorable one. Before leaving Bellary, every provision had been made for the excursion. They had prepared a large number of suitable Tracts, revising and reprinting such as had been exhausted. Mrs REID had so far recovered as to be able to undertake the superintendence of the household in his absence. Every thing seemed auspicious. He set out, in company with Mr WALTON, SAMUEL FLAVEL, his own Moonshee and Assistant whose name was ALEXANDER, and another native teacher. They were all in good health and spirits, and their hearts bent upon their work. Their plan was, to stop at different villages by the way, both in going and returning, with the view of rendering the journey the more extensively useful. The first of these villages—Courtenay—was twelve or thirteen miles from Bellary. Mr W. and he, having taken the customary cup of coffee, with a biscuit, on the morning after their arrival, went into the village, and spent about three hours with a large and

interesting congregation ; when, the sun getting hot, and they not having breakfasted, they returned.—On this occasion, he mentions two old men, who particularly caught his attention. They were men known to SAMUEL FLAVEL. They had a full conviction of the folly of idolatry and all its services, and had, indeed, actually relinquished it ; but they were prevented from openly avowing their convictions, and publicly disowning it, by what, in such circumstances, has so frequently proved a snare,—“the fear of man ;”—the natural dread of what they knew awaiting them,—the loss of their all,—not their houses alone and lands, and property, but their friends, their nearest relations, and their very children,—and thus the certainty of being thrown upon the world, as outcasts from society, under the bann of their own and of every other caste.—Thus it had been in “the beginning of the gospel.” It was an early test of sincerity. Thus it was now. And thus it must ever be. Christianity is necessarily an exclusive religion. It admits of no incorporation with other systems ; of no association with them, in principle or in practice. The adoption of it is the renunciation of every other, a protest against them all, and a sentence of condemnation against all who abide by them,—a “testimony that their works are evil.” In what are called christian countries, little, comparatively, of this description of trial is known ; though even there, in families and circles of kindred where there is the name without the reality, it is not seldom the painful lot of those who, becoming in earnest in religion, renounce that conformity to the world which nominal christianity tolerates. These then come to know what it is—one of the most trying of all trials—

to have for their "foes those of their own house."—While they are not to be justified who resist the dictates of conscience, and keep themselves back from a profession of the faith on this account; yet are they objects of sympathy, for whose backwardness such as know nothing by experience of the strength of the temptation are sometimes disposed to be sufficiently hard and stinted in their measure of allowance.

The social party had breakfasted;—and had all united in the act of prayer. Mr FLAVEL and ALEXANDER had gone to take up their position in the village, and the others were about to follow; when there arrived a messenger, with a letter from Bellary, announcing the sudden and somewhat alarming illness of Mrs REID.—As soon as it was possible for him to move with any safety,—and indeed somewhat sooner,—Mr REID mounted his pony, and in two hours was at home. To his unspeakable joy, he found her, under the kind and judicious treatment of Dr. TURNBULL (who could not have been more tenderly attentive, had she been his own daughter) relieved, and better. "Diseases," says he, "in this country, are generally much more speedy in coming to a crisis, either favourable or the contrary." While the knowledge of this made him prompt in returning, it rendered the second parting more trying to both of them than the first. But she knew her duty. "With much christian fortitude, she always said—I will not keep you from your work: I think it your duty to go.—To say this in our country," he adds, "is comparatively easy; but in this pestilential land, where two hours' disease will often bring down the most healthy to the grave, it is a hard thing."

It had been agreed between him and his party, that they should remain where he left them until his return, or until they should hear from him. But while he and his beloved partner were unitedly committing themselves and each other to the care of that providence without which "a sparrow falleth not to the ground,"—little thought either of them of what was passing there. The cholera had for six weeks been flying about the country;—not in its most appalling form, when, with desolating rapidity, it sweeps away its victims by hundreds,—but taking one, two, and three at a time from the various villages, and from Bellary among the rest. The fatal distemper had seized on one of the mission party—the Moonshee—ALEXANDER. He had been taken ill at six in the morning. This was the very hour at which Mr REID had sent them word he would rejoin them. From the necessity, however, of consulting with the doctor about an essential object in his domestic establishment, he had been for a little while detained, and did not arrive at the place till half-past eight.—"I had taken," says he, "cholera medicines with me; but when I saw him, he was past hope from human means. He was quite sensible, (a most wonderful phenomenon in the disease, that the patients are generally sensible to the close of life,) and on my entering, the poor dying man seized and clasped my hands in his, all cold as they were,—and said, 'Oh! my dear master, I am so glad to see you before I go to heaven.' I administered the medicines and rubbed his body all over with brandy; but without effect. His whole body was cold as a corpse. His eyes sunk and rolling in their sockets. His frame convulsed throughout. His internal pains

excruciating, and his importunity for *water*, (the usual request from cholera patients, as if requiring something to cool the burning flame within, and which, if given, will certainly destroy life,) incessant and distressing. For four hours I remained with him; during the whole of which time, I could perceive no pulse, excepting at occasional intervals, when the medicine I had given him seemed to excite him a little; but soon it went off. Imagine our distress. But, poor man, we 'sorrowed not' for him as one for whom we 'had no hope.' Often would he speak a word or two, to cheer us in the prospect of his dissolution. Some little was heard; and when I write to the Directors, I intend to send it to them. Much more was lost, from the difficulty and the noise in respiration interrupting the sound. At half-past twelve, he breathed, as was supposed, his last; though I was not satisfied that life was extinct. His face was, however, left covered with a sheet; and in about five minutes, I went in to satisfy myself of the fact. On feeling his arm, it had motion, and a strong pulse;—it had not beat before for more than an hour. I had no lancets with me; but I immediately applied hot water and fomentations to his body. But it was only the last struggle of nature. All was soon over. We immediately carried his remains to Bellary, travelling through the night, and arrived about four o'clock in the morning. The gloom of night would have been a fit emblem of our feelings; but the occasional glancings of the moon through the intervening clouds, perhaps added a feature to the emblem, which was not inappropriate to our thoughts; it was the gleam of hope which scattered the density of the gloom, and made apparent

the distant glory of those realms of bliss into which the departed spirit had winged its way. Yes; ALEXANDER, our brother, was gone; but he was gone to heaven. He had left the field of labour, but it was to enjoy his rest. He had left us to tarry in the field, and fight the battles of the Lord; but he had 'finished his course, had fought the good fight, had kept the faith,' and had gone to receive the 'crown of righteousness, which the Lord, the righteous Judge, had engaged to give him.' Our loss is great; but his gain is more than paramount. Nor, much as we require him, would we wish him back again."

He subsequently adds—"Such terror has our return struck into the minds of the people of Bellary, that none will go to Humpee; so that there is likely to be but a small company there,—and the tax to the Government will fall off very much.—Would to God, that while His judgments are abroad in the earth, the nations would learn righteousness!" *

In the Report of the Mission for 1830, 1831,—transmitted in the month of August in the latter year,—and accompanied, in a letter to myself, with his own remarks,—the accounts are of a mingled character. Several members of the church had been excluded for sinful conduct; though, in one or two of the instances, not without happy results from the discipline:—and one of the native teachers, "by a continued course of deceitful

* A deeply interesting account of ALEXANDER appeared in one of the volumes of the *Missionary Annual*, edited by the Rev. WM. ELLIS, then Foreign Secretary to the London Missionary Society,—author of *Polynesian Researches*, and more recently of the *History of the Society*. But for its having thus already appeared, I should have been glad to introduce it here, either entire or abridged.

and most disgraceful behaviour," had been "not only excluded from the church, but expelled from the Mission."—This was "a source of trial, which they all deeply felt." And in proportion as Mr R. was painfully affected by the loss of **TITUS**, did he feel the value of **SAMUEL FLAVEL**, of whom he expresses himself in the strongest commendatory terms:—"They are a sad race of people the Tamil population of Indians. They have never, or very seldom any steadiness of principle. They may go on well for years, and make our hearts glad with their show of piety; but in the time of temptation they almost always fall away. One man only whom I have heard of in India has stood the test; that is our other native teacher, **SAMUEL FLAVEL**, an invaluable man, a man whom I was somewhat prejudiced against by what I heard, and something which I saw, which has since been most satisfactorily explained; but a man whom, the more I see of him now, the more I love and revere. He has been the means of much good here, and is always at his work. He is a man of sound sense, sterling piety, well taught in the Scriptures. He is wise to win souls. He has all the Tamil department of the Mission to himself, except that, in every thing he does, he is under my superintendence."

On the other hand, there had been six converts baptized, and admitted into the native church,* and five to

* Respecting these admissions, it is stated, agreeably to what has formerly been said of Mr R^{EX}'s sentiments—"In their admission to these ordinances, every possible care has been taken to attain a knowledge of their characters and motives, and of their measure of acquaintance with divine things:—and when these have proved satisfactory, *both ordinances* have been administered to them. This plan Mr R^{EX} has been led to adopt, from not having been able to ascertain from Scripture any authority for keeping a person from the one ordinance, when he has been considered a fit subject for the other."

the English Church from among the farriers and trumpeters of the First Regiment Light Cavalry, who, when they arrived at Bellary, were very disreputable characters. In the twelve native schools there were *three hundred and fifty* children, besides *fifty-two* in the English School.—In consequence of the Missionaries not having found the ordinary mode of instruction in public, by formal discourses, sufficient for awakening the attention and interest of the natives, and ascertaining their impressions and progress,—the plan was adopted of questioning them familiarly on the contents of the discourses addressed to them:—and they were “gratified in many instances with the results,” in eliciting observations and objections, and, by ascertaining the nature of the views formed and the feelings excited, enabling them to select appropriate subjects, and to employ such illustrations as the different characters required.—“The adoption of this plan,” writes Mr REID, “was suggested in part from accidental circumstances, and in part from my anxiety to learn whether or not the people attended and considered what they heard. Indeed it is but very seldom they will or can sit still and hear a discourse. As soon as any thing strikes them, they think nothing of the interruption of the speaker by the expression of their approbation or disapprobation, astonishment or regret, or whatever feelings may be awakened by what is said to them. Sometimes they will take hold of one point, and oblige us to leave our subject to explain or answer their objections to it; at others they will ask us questions quite foreign to the nature of our address, and not unfrequently, endeavour to perplex us by insidious inquiries relative to the government and political affairs

of India. While we universally avoid the latter, yet to the former we are obliged to yield in some measure. Formerly we were subject to many such interruptions; now, we tell them to wait a little and we will hear them when we have done."

In September of this year, he received letters from his youngest brother which gave him inexpressible delight. His prayers had been heard. The means had been blessed. His brother had come in earnest to Christ. His communications in reply pour out the fulness of affection, joy, and gratitude. But they do more. Certain queries had been put to him by his brother, with reference to the way of forgiveness and acceptance with God, the duty of uniting with a christian church,—along with others of a more private kind. A long and very interesting letter replies to the first, in which he exhibits the ground of the sinner's hope in all its scriptural simplicity, and exposes various deceptive resources, to which, when awakened, he is often tempted to betake himself:—and a second letter, full of ardent piety and brotherly love, is devoted to the other queries, which are answered, not at equal length, but with no less discrimination and sound judgment. I may be allowed to quote a portion of what may be salutary to others as well as to him for whom it was originally meant:—"But before I commence a direct reply, permit me to suggest a serious caution. There may be, and often is, a most delusive excitement of feeling, displaying itself in a variety of forms, but all bearing the same character; produced either under the ministry of the word, under peculiar dispensations of providence, or even sometimes the effect of our own occasional

mental temperament, and always modified by this; which, is, however, most transient in its duration; like the morning cloud, soon evaporated by the rising sun; —but pacifying in its effects, acting as a sedative upon the conscience, and thence most dangerous in its issue; leaving the soul more callous, and less susceptible of divine impressions than it previously was, binding it more closely in the fetters of sin and worldliness, and precluding the entrance of the divine Deliverer by his word and Spirit. Now, dear F., of such temporary and deceptive impressions I would affectionately warn you; as they are the frequent occasions of ruin to the soul. The subjects of death, and of its eternal consequences, have been brought before your mind by a master hand, by one able to present them in all those solemn and awful associations which are fitted to awaken impression, —to excite the workings of mental feeling and passion. But is this *all* it has done? Or has the Spirit of God taken of the solemn realities thus presented, and applied them to your soul, and led you, not from the temporary excitement merely, but from clear and realizing views of your personal interest in them, to cry out with the earnestness and sincerity of the Philippian jailor, ‘What must I do to be saved?’ If you have, I congratulate you on your having begun, or rather on your having been made to begin, a new existence; which, however imperfect here, must be eternal in duration, and consummate in felicity and glory. But search your own heart; and seek the aid of the omniscient Spirit, to reveal to you your real condition; and rest not satisfied, but ‘pray without ceasing,’ (God often tries our patience and sincerity, by allowing us to

wait for answers to our prayers) till you receive the assurance that God has begun a good work in your soul."

In November of that year, he took Mrs R. and his little boy with him on a Missionary tour;—with the view of giving her some knowledge of the country. Mr WALTON accompanied them. They visited many of the surrounding villages; taking *Humpee* in their way, which, by the circumstances already related, the former and larger embassy had been prevented from visiting:—"But the chief object of our jaunt," he writes, "was to attend a triennial Feast, held at Sundoor, a most beautiful spot in the centre of a rich and highly cultivated country; in scenery resembling very much the Western Highlands of Scotland; more bold, but with less water. We went up to the top of the hill on which the Festival was held, and pitched our tents in the midst of the natives. There were present, I should imagine, about six thousand people; and by the plans which we adopted, every morning and evening, of going from tent to tent, and collecting the people, and preaching and distributing tracts, and, during the day, receiving them in our tents,—we believe there were but few of those who understood Canarese who left without hearing something of the gospel."

Although the tour was thus rendered the scene of official activity—(which he was ever anxious to associate with more private objects, being even over-scrupulous about doing any thing of the kind for the latter alone)—one purpose of it, besides the acquisition of a more extensive knowledge of the country, was the improvement of health. And, during the four days spent in

Sundar, and the ten in travelling from place to place, —still in each doing good,—that important end was happily, under the divine blessing, to a considerable degree, effected; all of them being more or less benefited.—It was on this journey that he began to speak publicly in *Canarese*. He had never ventured the use of it previously, except in conversation. And it was well he thus initiated himself; for at home he was soon after obliged to repress his timidity, and to muster up all his resources, in consequence of the removal of Mr WALTON to Salem by the District Committee, to fill up the place of an excellent Missionary there, Mr HENRY CRISP, whom a mysterious providence had called away to a better world, in early life and in the midst of his active labours,—and of Mr PAINE too having gone for a month to Bangalore. These removals left him, in January, 1832, with the sole charge of the Canarese services. So there was no help for him. Necessity had no law:—and he found the practice, though difficult at first, most beneficial.

About that time, the Rev. Dr. LAWRIE, of the Scotch Church, Madras, in travelling for his health, visited Bellary. He was about to return, for this object, to Europe, with three children of his sister, a very pious lady, whose husband was connected with a native regiment, then stationed at Bellary. To the Missionary family, the visit was a refreshing treat. He was a Scotsman; a man of sound evangelical principles and personal piety; and in manners, unaffectedly easy, frank, and open. He preached for Mr REID; and would cheerfully have done so oftener, had the state of his health admitted of it.—And is there any good rea-

son why such liberality and mutual interchange of official services should be confined to foreign lands?—why the freedom thus enjoyed at a distance, should be put in the fetters of bigotry, the instant foot is set on the shores of that land, which is emphatically the land and home of liberty? The question, though suggested by the incident of Dr. L.'s visit, is not meant for him. It is general. There are not a few ministers, I well know, who, as far as *personal* principle and feeling are concerned, would delight in such interchange, who are bound hand and foot in the chains imposed upon them by the prejudices and usages of their religious connexions. But these chains too, I trust, are rusting to thinness, and giving way. Speedily may "the last link be broken!"

CHAPTER V.

PRIVATE AND MISSIONARY LIFE—1832, 1833.

It is one of the sadly inevitable attendants of the Missionary enterprise in India, that the climate cuts off so many by premature death, and sends so many home in impaired and broken health. This is not only in itself mournful. It gives occasion for a vast expenditure. And both the loss of health and life, and the great extra expense thus incurred, are increasingly impressing the necessity for the augmentation of *native agency*. It has long been, and is now more than ever felt, that it is by the multiplication of such labourers alone, in connexion with the few who go from this country, that the great work of Indian evangelization can ever, in its full extent, be accomplished. Under date—January 21st, 1832, Mr REID writes :—“Though we have, as you will see from the letter I sent to dear Papa on Wednesday, enjoyed uninterrupted health, and our cup has overflowed with mercies, yet in our social relationship to those who are engaged with us in the

great work for which we live, we have had a year of much trial and affliction. How small was our number even at the commencement of the past year! But, now that number has been sadly, and in a most mysterious manner, reduced. No less a number than thirteen ministers of the gospel have been cut off by death during this period, viz. :—Bishop TURNER,—Chaplains, CAMPBELL, DUNSTERVILLE, SAWYER,—Missionaries, HOBROE, POTTINGER, ADAM, BOARDMAN, REDSDALE, JENNINGS, GARRETT, H. CRISP, PEARSON; and six Missionaries' wives, Mrs ALLEN, Mrs HERVEY, Mrs COOPER, Mrs MITCHELL, Mrs BLACKMAN, and Mrs SMITH. India has been deprived of all these labourers; and it may be there are others of whom we have not heard. How many too have been obliged to desert the fields from the injurious effects of the climate upon their constitutions; and we survive, and are still permitted to continue! O thou divine Redeemer, how great the honour and the privileges we enjoy! May we learn to be prepared, when thy summons comes; and may we ever consider the best preparation to be a steadfast faith in thee, and an active devotion of all we are to thee and thy work!" —He then goes on, in a style of "*cardiphonia*" most pleasing and edifying, to show cause why, notwithstanding all that was discouraging, there should be no despondency, and to express stronger and more entire devotedness to the Missionary enterprise than ever.

Early in this year, he was joined by the former and senior Missionary of the Station—the Rev. JOHN HANDS,—the original founder, as before mentioned, of the Bellary Mission;—and the attachment between

them, which had begun at home, was confirmed and strengthened in all its reciprocal intensity. It is alike creditable to both, to find the perfectly cordial harmony with which they co-operated in the good work; the fond and respectful deference of the junior, and the thorough absence of all jealousy, and of all assumption of superiority and dogmatical dictation, on the part of the senior. Why should not the following representation of the state of things between them find its counterpart in every similar case of Missionary co-operation?—"I have much pleasure in saying, that we love Mr H. as a father and friend. He is a truly excellent and devoted Missionary, and amiable, warm-hearted companion. I am sorry to say, that the state of his health does not admit of his exerting himself much; but he does his utmost. He has already borne the burden and heat of the day; and now I feel it my duty and privilege to relieve him of many of the hardest parts of Missionary engagements; and, while he aids me by his experience and counsel, I try to help him by personal exertion and active labour. Thus we mutually assist each other; and I trust, should it please God to spare our lives, we may labour very happily in the same field, with more success than would result from what the Directors have advised in other Stations:—and indeed, in our instructions and division of the field, I do not think we are either of us disposed to jealousy; and I am sure I can from my heart say, that "in honour I prefer him," and am ambitious of reaching only to the consciousness of having laboured as faithfully as he has done, and to the future rewards of such fidelity to my ministerial trust. He is also, I think, very yielding, from what I

have, as yet, had an opportunity of observing. We have lately begun to revise the Scriptures for a new edition; and I have at times occasion to suggest alterations in the Canarese translation, which, not like some authors and translators, he has very kindly received and adopted. It is both pleasant and encouraging thus to labour with him in this important department of our work. If I can give any good reason for a change, he always is ready to hear and consider it. At the same time, I endeavour to state my remarks in a spirit of humility, and not to make more of them than is absolutely requisite, and thus to show him, that I am not anxious to criticise his work, but only to aid him in the important object of insuring a correct translation."

We have seen how, from the first, the two fancied and drew to each other; as kindred spirits in all that was amiable and all that was pious,—in benevolence to men, and in zeal for Christ. Very pleasing it is to see, how, without either being aware of the sentiments and feelings of the other, these sentiments and feelings continued to coincide:—"In 1831," says Mr HANDS, in the communication formerly referred to, "my health being mercifully restored, I again sailed with my family for India, and on our arrival, we were welcomed with the most lively joy and affection, by your beloved son and daughter. I was rejoiced to find that he had made such proficiency in the language as to be able, with great fluency and ease, to preach in it; and was also well qualified to unite with me in revising the Canarese version of the Scriptures.—As a new edition was wanted, and had been ordered to be printed at our Station for the Madras Bible Society, we

sat down together to the work, and, except when indisposition prevented, or other important Missionary work interfered, scarcely a day passed, in which we did not spend together three or four or more of those hours of the day, in which the excessive heat rendered out-of-door work impracticable. This work was always conducted by us in the large open Hall of the Mission-House; where we were at all times accessible to each native visitor that might come to seek for tracts or instruction. Mr REID's extensive acquaintance with the original languages of the Scriptures, with other qualifications which he possessed, rendered him a most valuable coadjutor in this important work. These, though laborious, were pleasant hours, and with his assistance, together with that of the Revision Committee, afterwards appointed, the translation of the Canarese Scriptures was greatly improved. Before I was removed from Bellary in 1835, a considerable progress had also been made in the revision of the Teloo goo Scriptures,—a second language which Mr REID had acquired, and in which he was then able to preach. We continued to labour together most harmoniously until near the end of 1835, when my health again so completely failed as to render it necessary for me to return to England a second time, with no probability of being able again to resume my Missionary labours in India. What we then experienced in parting, expecting to see each other in the flesh no more, I cannot express."

· When our blessed Master, during his life on earth, sent out his Apostles, he did not send them individually, but "two and two." There was both wisdom and kindness in this arrangement. In the case of Mission-

aries among a strange people, it is, on many accounts, most desirable that, as far as practicable, it should be followed. There is then, in difficulties and perplexities, and especially in emergencies of sudden and unanticipated occurrence, counsel at hand. Each, too, keeps up the spirit and life of the other, animating against the despondency which might encroach on a solitary workman;—and each inspires the other, in seasons and companies where it may be specially needed, with boldness and confidence. In every respect, indeed, the wise man's aphorism is, in this department of labour, true—that “two are better than one.”—Its truth, however, it must be confessed, depends on the unitedness of the two or more associates in sentiment, and spirit, and devotedness to their common cause. Where there is not cordial agreement, the converse will doubtless become the truth. One will be better than two. And it need not be denied, that in some instances, Missionaries have, in this respect, shown themselves to be but men. This, however, is the fault of the persons, not of the rule. Yet, at the same time, the possibility of its occurrence, and the mischief consequent upon it when it does occur, should impress the lesson, that, in the application of the rule, as far as possible, the principle of *suitable assortment* should be carefully attended to.

This year, Mr REID ventured to make a Missionary tour *alone*; that is, accompanied only by “his faithful servant, MARK,” and his horse-keeper, together with a boy, one of those whom for some time he had been maintaining and instructing, of whom he had a favourable opinion and pleasing hope.—“I went first,” he says, “to a large village in the vicinity, about twenty-

five miles distant; to attend a Car Feast, at which about 8000 people were assembled. This was the first feast I ever attended alone. However, I was enabled to summon up courage to preach in various parts of the ground occupied by the feast-makers, to large crowds in the morning and evening; and during the day I was occupied in conversation, reading, and preaching to many who resorted to my quarters, which was a Mahomedan Temple. I spent two days at this place; and then proceeded, in a circuitous route, through the villages from S.W. to N.E., to another Car Feast, at a village called *Kourgoda*, only fifteen miles from Bellary, at which upwards of 10,000 people were present. At each of the villages, I read tracts, preached, and conversed with the people; and never, from the time I started till I arrived at home, had a meal quietly,—so intent are the people upon hearing, and curious to see a Missionary, and Missionary habits. They always feel more free before a Missionary; while they would not dare to go near an officer's or a civil gentleman's quarters. Our worship with the servants, &c., was always attended by a good many of the people. Altogether I was much encouraged by this my first solitary trip; and I trust it may prove not entirely without success."

I shall insert his account of the visit paid this year to *Humpee*; of which, by the circumstances already narrated, they had been disappointed the year before.—I have the greater pleasure, indeed, in inserting this account, because of its peculiarities; for in truth it would not do to take it as a specimen of their ordinary style of travelling and working. But it shows the interest taken in their efforts by the parties introduced in it; and

taken, in every respect, highly to their honour.—So far as the various *services* are concerned, too, this narrative may supersede the necessity of future details ; the Missionary work, at different visits to the same place, and on the same occasions, being necessarily very similar in character:—"The next trip was last month, to *Humpee* festival. I and SAMUEL FLAVEL started first. Mr HANDS, who had been very poorly, came with Mr PAINE three days after. Mr H. remained only three days, when he was quite overcome by the heat and excitement, and was obliged to return. Mr PAINE remained with me other two days. This is the feast to which we were prevented going last year by the death of poor ALEXANDER. This year, Providence has smiled upon us, and we have had a delightful season of Missionary labour. But fancy a Missionary travelling in the style we did. I am almost ashamed to tell ; but it cost us nothing extra, and was done by the kindness of friends. The Sub-Collector, Mr G——, lent us two immense tents, one two-poled, twenty-six by thirty feet, one single-poled, twenty-four feet square, the most splendidly fitted up I ever saw. The Acting Commissary, Lieut. H——, (who has lately become a decided character, but I am sorry to say, will not remain here long ; he is a son of Dr. H——, late Principal at St. Andrews,) lent us two elephants to carry the tents, and two camels to carry our boxes of tracts, scriptures, &c. ; and, in addition to these, about three dozen Coolies in parties. Mr H. and Mr PAINE came in palanquins, which, of course, brought twenty more people. I went on my faithful little poney :—SAMUEL FLAVEL and my three lads, with SAMUEL's attendants, came in a bullock

bandy. You may hence fancy what an immense party we formed. Not like poor Missionaries, but more resembling petty Rajahs. However, we were all the better for this accommodation. SAMUEL had one preaching place in the large street. We had the two-poled tent as a preaching place; and, in the one-poled tent, occasionally, there was a third congregation. In the morning and evening, SAMUEL and I went out, and preached, and distributed tracts, in a ruined part of a temple of the Sacred Hill, (the Arcopagus, as we called it,—the name given to it by the natives is *Keilasee*, the residence of the gods,) to large concourses of people. In the middle of the day, we preached in the tents, or in SAMUEL's muntapah; and had very numerous disputations with the natives. The services were well attended all day long, and the people seemed very much interested, and we were highly delighted with the spirit they manifested. On many occasions, at whatever time of day we went out, we found them reading our tracts and scriptures, and talking over them together. There was one party, who slept very close to the part of the tent in which I slept, whom I used to hear every night talking very warmly, and apparently with some seriousness, upon the subjects upon which we were preaching during the day. This shows that they do think of these things; that they are roused from their slumbers of ignorance and superstition by our visits; and that they begin to see the necessity of an investigation of the grounds of their own delusive creed. Some of their poor blind guides were sadly put to shame; so that towards the latter part of our stay, few of them would venture to open their lips.—They are sinking daily in

the esteem of the people, and I have no doubt will, in a short time, be shunned as the vilest of the nation. 'Thy kingdom come.' Lord! hasten its approach."

He was, during this excursion, in excellent health and spirits; which suffered no interruption, although at Humpee "the thermometer was at 103° Fahr., and he was hard at work all the day long." But although, in his own words, he "thought nothing of it," and "did not feel any inconvenience,"—yet such labour, in such a temperature, could not fail to tell, with debilitating and exhausting effect, upon the constitution.

The prevalence of *Mahometanism* in India is well known. Missionaries, in consequence, have to contend at once with paganism and with a superstition even more bigotted. In a letter dated June 25th, 1832, Mr REID records a circumstance, or rather two similar circumstances, illustrative of the unreasonable and hasty ferocity of the truly devoted Mussulman:—"A fortnight since, a dead pig was found in one of the mosques at *Cuddapah*;—on the sight of which, the Mussulmen rose in a furious rage, and, on the groundless supposition that the Christians had been guilty of thus defiling their temple, they rashly determined to attack Mr HOWELL and his family, and murder them, with all the Christians; and to set fire to the chapel, and to the native village, and thus extinguish the name of christian in that place. Mr HOWELL providentially heard of their design in time, and wrote to the Collector; whose assistant immediately went to the town, with a few Sepoys (native soldiers) to quell the riot. He was assaulted, and most inhumanly murdered, with three of the Sepoys. The whole Regiment was called out, and

the principal rioters apprehended, and many others killed on the spot. Our dear brother was in a dreadful state of alarm; but the God of Israel has preserved his valuable life. The Lord reigneth!—There was a perfectly similar disturbance at Bangalore six weeks ago; though it did not proceed to such a length. The Christians are always considered as accountable by this blind, infatuated, and blood-thirsty people.”

At the time of the prevalence of *cholera* in Great Britain and on the Continent of Europe, in 1832, one of his brothers had requested information respecting the treatment of that frightfully mysterious distemper in India. He replies to the inquiry by a full copy in manuscript of an article in the Government Gazette, by Dr SEARLE,—on the use of *common salt*, as being an article always at hand, when better medicines were inaccessible—operating as an emetic and stimulant; but especially recommending the treatment by *calomel*. Mr REID himself says:—“In the cases which I have treated, I have confined myself to the use of large doses of *calomel*, and of antispasmodics in the form of tincture,—as tincture of camphor and ether, giving brandy occasionally pretty freely, with opium in tincture.”—And on the melancholy ravages of this disorder, which, at the time, excited amongst ourselves such general alarm, awakened so many slumbering consciences, stirred to serious emotion so many hearts which nothing ever had touched or moved before, and drove so many to the sanctuary for prayer, to whom prayer at other times would have been a derision;—impressions and scenes which, alas! as soon as the scourge was removed, were rapidly forgotten, and, though not entirely unpro-

ductive of permanent spiritual benefit, became, with the million, "as the morning cloud and the early dew;"—the following reflections may please the pious reader, and be salutary to others:—"How mercifully has the Almighty seemed to deal with our dear land as it regards this dreadful epidemic! He has shown its inhabitants, that such a disease may find access to British shores; and that nothing but His forbearance and tender mercy has hitherto averted it. The people seem to have beheld with dismay the signs of its approach, and to have cried to the Lord to deliver them from it. He has, in the multitude of his compassions, heard their cry, and interfered, with His almighty mandate, and said—'Hitherto shalt thou come, and no further.' Since I heard that it had reached England and Scotland, I have, with the deepest anxiety, watched its progress; though, I must say, I felt a confidence in the fact, that these favoured lands possessed within themselves the only infallible means to ward off its ravages; and the lines of COWPER have given consolation to my mind—

'Ten righteous would have saved a city once,
And thou hast many righteous.' —

Yes, it is a source of consolation, in contemplation of these appalling circumstances in which our nation now appears to be placed, that many, very many, of God's people, 'the salt of the earth,' dwell in it, and that He who is their God, is the dispenser of the calamities which may befall her; and that though, for a little, He may reveal himself as the God of judgment, yet there will be mercy mingled with judgment, yea, that mercy will be the end and issue of judgment."

He then goes on, in a similar strain, to contrast the circumstances and character of Paris and some other places on the continent, with those of Britain.—This, however, is delicate ground. We must not allow ourselves to forget the solemn admonition of our Lord, when some ‘told him of the Galileans, whose blood Pilate had mingled with their sacrifices :—‘ Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things ? I tell you, Nay, but except ye repent, ye shall all likewise perish.’ Nor ought we, in estimating the comparative amount of our own nation’s guilt, to overlook the unequalled amount of that nation’s privileges.

The character of the Canarese population—before mentioned—continued to be the source of much discouragement. In the true spirit of humility, he says . —“ In endeavouring to trace the causes of this want of success, we would not attempt to exculpate ourselves. We desire to feel deeply humbled before God under a sense of the deficiency of our zeal, compassion, devotedness, and faith, and earnestly to seek that these graces may be quickened and confirmed within us. Still we are disposed to regard as a peculiarly powerful secondary obstacle to the progress of our work here, the characteristic lethargy or timidity of the inhabitants of this district. They appear to possess much curiosity to hear what is new, without sufficient mental energy to prosecute inquiry, or resolution to carry out their convictions to their legitimate consequences upon the conduct of life. This, combined with the natural alienation of heart from the truth common to all, renders the word preached unprofitable, and calls for the exercise of earn-

est prayer that He who has the hearts of all men in his hands, would, by his special grace, correct these constitutional disorders which are so prejudicial to their becoming savingly acquainted with the gospel of Christ."

From the weakly state of his excellent senior colleague, his labours at this time were more than ordinarily heavy. He thus speaks of them:—"Mr HANDS, as you recollect, arrived on 29th February. Mr WALTON left us for Salem in January. Mr PAINE has been of great service to us, in aiding in examination of schools, and occasionally preaching to the natives. We have during the week *nine* regular *Canarese* services, *four* preachings and *two* addresses in *Tamil*; *four English* preachings; *two Tamil* and *one English* prayer-meeting; besides the Monthly Missionary Meeting in English and Tamil, and the Hospital service once in three weeks, and frequent visitation of the sick there. This will show you that, as to native labours, we are not idle: and when you consider that my dear brother HANDS is not strong, you will suppose that I have enough to do. Sometimes he is laid aside altogether for a week or more. Thanks be to that Gracious Being who gives *me* health and strength to labour. May he render my labours successful, and I care not how much of public duties come upon me! I am thankful, too, that I can speak the language now with great ease; and my knowledge of heathen customs is pretty extensive; so that I can go, depending upon the Spirit of God, at once from my other duties, with the preparation only of prayer, to all my *Canarese* duties. My *English* duties are more laborious, and give me most anxiety; though I have reason for gratitude, that in every quarter my *English* services are acceptable."

I would have my reader to remember, that when he writes thus it is, in the confidential familiarity of filial privacy, *to parents*. He modestly apologizes for it: but he was desirous that they should be aware of whatever animated and cheered, as well as of whatever discouraged him.—The repeated mention of his *English services* arose, as formerly hinted, from the want of a military chaplain at the Garrison. One of his correspondents had expressed himself somewhat freely, and with doubts as to its propriety, about a Missionary devoting so much of his time and labour to services of this description, as interfering with his proper duties, his commission being not to Europeans, but to the Heathen.—It has always, I confess, appeared to myself, that this was a mistaken ground of objection; and that the conversion of Europeans in India was a most valuable and efficient means of promoting the Missionary's main object:—that, apart from the value of the souls of countrymen (which, unless the two duties were absolutely incompatible, it would have been a most ungracious thing to refuse an offered opportunity to benefit) the success of efforts among Europeans was fitted to tell most beneficially on the conversion of the natives:—in the *first* place, by raising up an additional agency, to countenance and forward the Missionary work;—and *secondly*, by exhibiting true christianity in the moral revolutions of character which it effects, and in the examples which it thus produces. Everybody knows the power of the obstacle which lies in the way of the Missionary effort from the *unchristian character of so-called christians*. And whatever serves to counteract this, and to show the distinction between *nominal and*

real christianity, cannot fail to have a salutary influence. There is surely a good deal of sound sense and fairness in the following remarks :—and therefore in the *regret* so strongly expressed in the beginning of them I am not sure that I can fully sympathise :—“There is nothing which I regret more than this. I feel that it exhausts strength and spirits more than any thing else. But what would *he*, (one of his brothers,) do in my circumstances? There are hundreds of our fellow-countrymen in as much ignorance of divine things as the Heathen, and no one to preach to them the gospel of Christ. There are about a hundred persons constantly in the hospital, and none to direct the sick and the dying to the Saviour of sinners. There are persons dying every week, and none to inter their remains. There are bodies of active men who, without religion, are a hinderance to us in our work among the Heathen, perhaps our greatest hinderance :—these men, when brought under religious instruction and influence, become themselves, in one sense, Missionaries ; and aid us with their property, their prayers, their influence, their example. They cheer us in difficulties and trials, and sometimes gladden our hearts by their social intercourse. What would India now have been, had it not been for Missionaries engaging in English duties? How many hundreds owe their conversion to God to the instrumentality of Missionaries? What is the character, in general, of our Chaplains? I will not say any thing on this subject, because I cannot say much that is *good*.* The country-

* Let not the words “*in general*” be here overlooked. There were not a few exceptions. The whole of this narrative shows how thankful he was for such exceptions at Bellary itself.

born population of this place are also dependent on us for religious knowledge, and religious privileges. I beg my dear brother to weigh these things in his mind, and then to decide how *he would*, or *I should*, act. I have not, however, acted on my own judgment. I referred the subject to the District Committee ; and a large majority decided that I should continue them."

On the 12th of November, he records, with lively gratitude, the renewed kindness of God to Mrs R. and himself, in the safe addition of another member to their family, by the birth of a second little boy. The gift however, though not immediately, was soon to be resumed. It was destined to be the source of grief as well as of joy. Having said with thankfulness, at the throne of the Divine grace, "The Lord gave," they were soon to return thither, saying with resignation, "The Lord hath taken away." Thus it is that, in this changeful world, the sweet and the bitter are blended ; and that which to-day is a spring of delight becomes to-morrow a fountain of woe.—But I will not farther anticipate the event.

In the same letter—of which the domestic contents, how gratifying soever to a *grand-mamma*, might not be quite so well relished by the public, he mentions—what has a close relation to the immediately preceding paragraph—the appointment and expectation of a chaplain : —"Another piece of good news I have to tell you ; there is a Chaplain appointed to Bellary, who, it is believed, is a very excellent and liberal-minded young man. He married * Mr H.'s daughter, on Monday last,

* That is, was the officiating minister in the ceremony.

at Cuddapah, and is on his way for Bellary. I delivered my last sermon in the Garrison Church yesterday; and thus my ministry there has closed. Oh! that it had been more faithful, affectionate, and earnest! The review abases and ashames me; but I trust that the day of reckoning will disclose some fruit of my feeble and sinful services in that place. I have had, within the last month, to perform the melancholy task of interring eight or ten infants, or children under nine years of age, a lesson from which I desire to-day to learn,—to hold with a loose hand our darling offspring, and, with regard to them, as well as ourselves, and all we have, to say—‘It is the Lord’s;’ and he has a prerogative, which none can dispute, to do what he will with his own. May we improve what he bestows, and acquiesce in the dispensations of his providence, when he deems it fit to remove or withhold! The arrival of a Chaplain will relieve me from much English duty, and permit us to devote our time more fully to those who have a first claim upon it, the perishing heathen. I rejoice in it chiefly as it will admit of my leaving home on itinerant preaching more frequently.’

A letter from Humpsangur, dated on Christmas 1832, gives an account of part of a journey in which he was at the time engaged, embracing an extent of country about sixty miles in diameter. It so happened, that at that place, sixty miles distant from Bellary, the Ryots (farmers) from all the villages were assembled, for the purpose of paying their annual ground-rents.—This gave him a very favourable and interesting opportunity of preaching, and at the same time of holding conversations and discussions with great numbers of them, as

well as distributing portions of the Scriptures and religious Tracts. *Sixty* of the former, and *two thousand* of the latter, were quickly disposed of; and he had to send to Bellary for a fresh supply. The attendance, every where on the journey, was most encouraging; in almost all places, the greater proportion of the inhabitants assembling to hear him. But he complains sadly of the apparent want of impression. Though seeming to listen with the utmost attention,—and though, when questioned, showing that they have understood all that was said,—and even admitting its truth, granting it to be the way of wisdom; yet all without feeling, without interest, without any sense of its importance:—the constant question, “How can the world’s business go on, and the world’s customs and manners be maintained, if we receive this way?” The Brahmins do all in their power to produce and cherish the impression, that any change, whatever benefit it might do in particular cases, to individuals, would be a general injury,—and thus to rivet the attachment of the people to “things as they are,”—to lull their indolent minds, and allay all excitement. The great difficulty—and it is extreme—is to get them to extend a thought at all beyond the present,—the “what shall we eat, and what shall we drink, and wherewithal shall we be clothed?” As to a “world to come,” it is out of sight, and therefore out of mind. They either think not of it at all, or regard all connected with it as fixed by the decrees of an unalterable FATE.—At the same time, there were symptoms of the decline of the system of idolatry, and of the loosening of the hold of their superstitious usages upon their minds, such as gave him hope:—“Two signs of

the times are encouraging. Their gods are by no means looked upon, in general, with any such degree of reverence as that in which they were formerly held.—The Brahmins and other teachers are losing the hold on the people's minds which they once possessed.—Nor is there reason to wonder at this, as the natural course of things. Their images are all of the most hideous, degrading, heart-sickening forms and shapes :—their teachers, the most oppressive, conceited, senseless, belly-serving creatures ; very much resembling, only ten times worse than, the Pharisees in the time of our Saviour.”—I would transcribe his account of the *Langam-worship*, were it not that, even for the sake of deepening in my reader's mind the horror which the impurities of the Heathen idolatries ought to inspire, I cannot bring myself to defile my pages with what is fitted so to pollute the memory and the imagination. It must be left among the things of which PAUL says “ it is a shame even to speak.” Although, in the present instance, alas ! we cannot add—“ which are done of them *in secret* ;” what we now allude to being practised openly and without shame, verifying the description of the same Apostle elsewhere—“ who, being *past feeling*, have given themselves over unto lasciviousness, to work all uncleanness with greediness.”

About this period,—in the years 1831 and 1832,—in consequence of long-continued drought from the withholding of “ the early and the latter rain,” there was a melancholy amount of suffering from extreme scarcity, accompanied with the prevalence of cholera, small-pox, and other mortal distempers. The excellent chaplain, of whom mention has just been made, was seized with

the latter of the two diseases named, and his life was brought into jeopardy. It delights me to record, in Mr REID'S own language, the circumstances; because they so pleasingly manifest the liberality of spirit, and the ardour of affectionate christian friendship, which, even on a short acquaintance, through the influence of the common faith, associated with kindred amiability of disposition, had knit their hearts together. The practical remarks too, with which the statement is accompanied, may be useful, especially to ministers:—"Our house has, for some time past, been a house of sickness,—the principal subject of indisposition has not, however, been a member of our own family.—The want of rain and consequent scarcity of provisions and water, has rendered this a very unhealthy season throughout India. Bellary has participated in the general distress. We have had a great deal of sickness and death among Europeans and natives. The small-pox and the cholera have carried off a good many from among the inhabitants of this station. Our dear friend the chaplain was called to attend the death-bed of several of those who died of the latter disease; and, not having been long in India, and not having seen anything of the disease before, he was completely overcome by the shock which the scenes he witnessed produced upon his nervous system; and one morning, after returning from the house of an officer who had just died, leaving a wife and a family of nine children, he sent for me to administer consolation to his spirits. On arriving at his house, I found him in a most distressing state; and not having a friend about him, I advised him to come home with me, which he most gladly did. He remained unwell for a

day or two; but, on the third day, though still a good deal depressed in spirits, he went to visit the Hospital, where several persons were ill of the small-pox, he returned with the infection, and the next day was taken ill; and he has now been a month with us, during a great part of which, he has been so dangerously ill, that the doctors despaired of his recovery. But the Lord has been mercifully pleased to spare him, and to raise him up to some measure of health and strength again.—This has been a season of anxiety and fatigue to us, of course; but we hope it has not been also without its use. ‘The house of mourning is better than the house of feasting.’ Much have we learnt from its scenes; may the impression made be permanent, and we shall assuredly find that the visitation has been designed to rouse us in the great work of personal religion.’ It is one of the greatest temptations to the minister of the gospel (as your good husband will tell you) to read, and think, and pray, and meditate for, and apply to, *others*, rather than for and to *ourselves*.—The mind gets into a habit of doing so imperceptibly, from the very nature of our ordinary occupations. Nothing has so salutary a tendency to counteract the influence of such a habit, as that which brings death and eternity to view. And when a dear and valued friend is brought to the brink of the grave, the christian attendant of the sick-bed cannot refrain from the heart-searching inquiry—Am I prepared to meet my God? Are ‘my loins girt, is my light burning, am I as one who waits for his Lord?’ Then the scrutiny begins; then the mind, directed to its own workings and feelings, begins to see how far short what it has attained is of what is required by the

Divine Word, and what is requisite to its own comfort and peace, in the prospect of death, judgment, and eternity. The work of self-examination may be attended to at other times; but the mind is generally, from the want of a sufficiently realizing view of eternal things, incapable of conducting it in so serious and solemn a manner, as when the grave is, as it were, opened to receive its victim.—Our dear brother has profited, I hope, by the trial, and I trust it will be made profitable to us also.—It would have been a sad disappointment to us, and a severe loss to the station, had we been deprived of the labours of our dear brother; who is one of ‘the excellent of the earth,’ and a very faithful minister of Christ.—We had been much relieved by his coming among us, and had more time to give to our own work. But the Lord has been better to us than our fears, and by our friend’s incidental, or rather providential, seizure with the disease during his abode in our house, an intimacy has been formed between us, which I hope nothing will interrupt.”

Subsequently, as appears from a letter in June, 1833, the cholera raged with still more severity, and in so malignant and fatal a form, that scarcely any who were seized by it recovered. It was specially deadly among the natives :—“Yesterday, *fifty* persons died in one of the bazaars, and *twenty* in the other.—I have heard others talk, and have myself spoken too, of Missionaries leaving home ‘*with their lives in their hands* :’—but I have never understood it so well, or felt it so much, as this year. Truly, on the brink of the grave are we constantly treading. Six or eight graves were for several days kept daily open for the reception of the victims of

the disease. Three sextons, and twenty prisoners, had constant work *here* for a fortnight. Between forty and fifty Europeans died:—and how many natives I cannot tell; sometimes *nearly twice that number in a day!* Is it not wonderful that we are all spared? It may be that the Lord has work for us for a little season yet. May grace be given to be found faithful!"—In one week, *thirty* soldiers and *ten* women and children in the European regiment, were cut off. And at *Soungadacul*, about four miles from Bellary, whither they had gone for a little relaxation, he says—"In the little village, near to which our tents are now pitched, and which does not contain more than two hundred and fifty persons, *one fourth* were cut off within the last two days; and many are unwell!" And this is represented as, more and less, the general state of the villages in that quarter.—What a fearful scourge! There had been no rain for nearly twelve months! Then there fell a little refreshing rain. But it was followed by a most oppressive atmosphere—"which," says he, "to you would be inconceivable, and by me is indescribable, producing alternately, constipation and relaxation of the bowels, along with a most lethargic feeling in the whole frame, and consequent depression of the animal spirits."—From this state of the atmosphere, at a time, too, when her mind was deeply affected by the distress of Mr HANDS' family, and of so many others about her, Mrs REID became a sufferer in a degree that greatly alarmed him. The circumstances were touching; and the improvement of them is valuable:—"On the night after dear little JOHNNY HANDS' removal, M—— was taken very ill, and gave me a dreadful shock. She had been, of

course, very much overcome by the sudden and distressing event. She went to bed pretty well. When we had been in bed about two hours, I was awakened by hard and difficult respirations, as of a person on the point of death. I rose; felt her pulse; it was imperceptible; her hands and feet cold, and her eyes sunk in her head, precisely as those of cholera patients are. In this state of alarm and anxiety, I immediately administered some laudanum and ether, &c., and sent for the doctor, thinking it sure that she had the fearful disease, and was in its low stage, (I did not know how long she might have been ill,) and seeking grace to be enabled to endure the trial with which I feared it had pleased God to visit me;—and blessed be His name, I found Him a faithful God. I never in my life felt so resigned, and only seemed to wish that I might be permitted to die with her, except for my dear helpless babes. But how great was my joy and gratitude, you may conceive, when I saw her begin to revive! I then first endeavoured to ascertain the state of her mind. She was able only to tell me by signs, how precious Christ was to her soul, in taking away the fears of death, and giving her a good hope, through his finished work, or an endless felicity of being beyond death and the grave. This was truly satisfactory; and I could not but say, ‘Thy will, O Lord, be done!’ By the time the doctor came, she was able to speak a little. He gave her a good doze of medicine; and, in the morning of the second day, she was pretty well again. It appears to have been principally the effect of excitement. Thus, in the midst of our trials, we have to sing of rich mercy. God has been better to us than our fears, infinitely better to

us than our deserts. We have had most impressive and valuable lessons taught us. * Our views of eternity have been made more clear :—our heart-searching more close and scrutinizing :—our faith, we hope, strengthened :—our sense of obligation for redeeming love enlivened :—and all we want now is to have ourselves more prepared for heaven, and more devotedly attached to, and steadily active in, *His* cause on earth, who entitles us to the possession of its felicities. Ah ! my dearest Papa, I often now think there are no blessings so great as sanctified trials and alarming diseases to the true Christian. We are shamefully carnal in our affections ; life and its comforts are valued too highly, and eternity and heaven are kept too much out of sight. The disposition of ‘strangers and foreigners’ is not that which we habitually cultivate ;—or what is it that keeps us from rising above the world in affection ? To be ready to exchange a sinful and calamitous for a pure and happy state, would appear natural and reasonable ; and yet we cling to life, as if its scenes, its pleasures, its business, and its cares, constituted the summit of our bliss. ‘To depart and to be with Christ,’ will always appear desirable to the Christian in a proper frame of mind ; and I have lately felt, that I do fall very short of that spirituality of affection and ardent love to the Saviour, which would create and keep alive this feeling. I do hope and pray now that I may henceforth be enabled to ‘die daily’—to ‘bear about in my body the dying of my Lord Jesus Christ.’ It is an enviable frame of mind, and one in this country essential to peace. I think I am beginning to feel more of it than I ever did. Oh ! that the feeling may be permanent !”

And this was followed by a trial of which the reader has already, by anticipation, been apprised,—the only one of the kind with which, during their conjugal union, they were visited,—the death of a darling boy,—the younger of their two children. To parents, this is always a scene of inexpressible tenderness. Till we see our children *in suffering*, we never fully understand the divine comparison, so full of condescending kindness—“Like as a father pitieth his children, so the Lord pitieth them that fear him.” Our feelings *then* become a commentary to us, as if written on our hearts with the very finger of God, on such gracious assurances. And when little children are taken away from us, how precious are the Saviour’s words—“Of such is the kingdom of heaven!” On such occasions he seems to say, with the smile of pitying love, “Suffer your little children to come unto me!” And when parents and other survivors are by their removal spiritually profited, we cannot regard the event in any other light than as a double benefit; a benefit, assuredly, to the dead, and, although “not for the present joyous but grievous,” yet in its gracious results a benefit to the living;—a child safely lodged in heaven, and themselves advanced in meetness for the same happy home!—Such incidents are so frequently occurring in families, and parents needing consolation under them, that for their sakes, as well as to bring out a new development of character, I must transcribe his account of the sudden and touching fact, and his reflections upon it.—“Yesterday, I was sitting in my study, with dearest M. by my side, attending to her little charge, when I was shocked by her suddenly exclaiming, ‘Come, dear John, our



darling is looking very ill.' I immediately went, and saw that he was in a convulsive fit. I lanced his gums, put him in a warm bath, applied mustard blisters, and used every other means usually resorted to in such cases ; and then sent for Dr. TURNBULL. Before he arrived, the pupils of the eyes became dilated, and the balls completely and immoveably fixed ; and every symptom of effusion of water on the brain appeared. Of course, every requisite means was employed ; but He in whose hands our times are, had appointed the limits to his mortal state, and, with scarcely any suffering, in the course of three short hours put an end to all his sorrows, and received him to Himself ! Blessed and gracious Father, shall *we*, poor short-sighted, sinful, selfish creatures, presume to murmur or repine under thine *all-wise* and *all-gracious* dispensations ? Shall *we*, because thine hand removes the treasure lent us for a short season, and which is not ours but thine, regard the act as unkind ? Is the character of thy dealings with us, which has ever been merciful, now to be regarded as having undergone a change ? Oh no ! oh no ! It is wise ; it is good ; it is merciful ; thou unchanging and unchangeable God ! Blessed, ever blessed be thy name ! But alas ! poor frail nature sinks. The pang of separation is severe ! 'Can a woman forget her sucking child, that she should not have compassion on the son of her womb ?' Can fond parents give up, without a struggle, the darling whose engaging looks, whose tender affections, whose interesting prattle, in short, whose every action inspired emotions peculiar to the relation ? Can all our hopes be blasted, all our wishes thwarted in a moment, and we remain insensi-

ble ! It is impossible. Dearest M. has felt, and we both do feel, what your kind sympathies will enable you too, in some measure, to conceive. But she as well as I, have found Him in whom is our refuge in every time of trouble, a faithful and compassionate Jehovah. ‘*He knoweth our frame,*’ and He has by his kind hand sustained, and by his good Spirit comforted us. You well know *his* love ; you have tasted *his* grace. I need not, therefore, enlarge on that of which, I hope, our hearts are full. And oh ! *where is he gone ?* Is it not to his heavenly Father’s house, his eternal home ? ‘*Of such is the kingdom of heaven,*’ says our blessed Saviour. He cannot (and we would not indulge the wish that he should) return to us , but we shall go to him. Would that we could ever say so with unwavering confidence ! *What has he become ?* The sweet spirit which gave almost all that engaging interest to his dear little frame, emancipated from its prison of clay, is now before the throne of God and the Lamb, perfect in knowledge, holiness, and bliss. Poor, helpless darling, what a glorious change ! *From what is he rescued ?* From temptation, sorrow, pain, and sin. What has been our experience of this world ? Let us review that, and we shall be able to form an estimate of what he would have endured. The last enemy has been conquered ; the gloomy valley of the shadow of death has been passed through ; now all is safe for eternity. Praise, then, everlasting praise, our hearts ascribe to Him who orders our lot, and of whom, and whose dispensations we desire ever to say, ‘*He does all things well.*’ ”

I have already said, that the journals of Missionary

visits to different places, and to idolatrous festivals, have necessarily much in them of a similar character. The journal of an excursion in 1832 lies before me. The incidents are related in minute detail, and are full of interest. I satisfy myself with two extracts. The one contains an argument taken up and sustained by an old Brahmin, at *Hurrahull*; which may serve as a specimen of the most common modes of objection adopted, and bring before the reader a favourite article of the Hindoo creed,—one, indeed, on which a great part of their foolish system may be considered as resting:—"One old man there, was the only person who made any objection to what was said. After BURDER (the lad who reads for us) had read, and I had concluded my address upon what he had read, I singled him out as an old man, and appealed to him, whether the truths stated were not of infinite importance, and what ought to be the effect of the message which God had commissioned me to communicate to them. He had been silent, and had not at times looked very much pleased; but, conscious of the reasonableness and truth of what I had advanced in favour of christianity, and in opposition to idolatry,—on my making the appeal to him, for the sake of saying something, or of leading me into an argument on the *tatva gnana*, or metaphysics (such as it is,) he asked me, *which of the two parts of our constitution, the soul or the body, was the source of action, or the moving principle?* -I, of course, answered, *the soul*. Well, then, said he, is not the soul a part of the divine essence, an emanation from the Supreme Being, which, having passed through numerous births, returns to HIM again? Is not the soul of the same nature with God—spirit? I

then endeavoured to impress his mind with the utter incapacity of man's very limited natural powers to find out, or comprehend, the nature of that infinite Spirit ; and then, from what was revealed of Him in His works, and especially in His Word, illustrated the various modes, and the infinite degrees of difference which existed between the divine essence and the soul of man ; pressing upon him, at the same time, the impiety and blasphemy of the thought at which he had pretty broadly hinted, and which, to prevent further sin, I was anxious to check, that an infinitely holy God could be chargeable with the causation of all the actions, purposes, and emotions of which polluted, sinful man, is capable, and of which he is the sole reasonable, accountable, and guilty cause. I pointed out also the delusion of Satan, in endeavouring to remove from the mind of man all sense of responsibility for his actions, by leading him to regard himself as a mere machine, of which the sole moving power was the Almighty ; and, in connection with this, the fearful record which God kept of all our sins, and the exposure to his wrath, which was the consequence of sin. I think he was convinced of his error, though nettled at having had the worst part of the argument ; and the people seemed all interested in the discussion. This sentiment last noticed is the most common which we have to combat with ; and there is so much of blasphemy in it, as well as so much levity in their usual mode of reasoning upon it, that I generally stop any one who begins to speak upon it ; or, if I should observe them serious in enquiry, for the truth's sake, caution them against the sin of speaking upon it with unadvised unpremeditating lips."

The other extract presents us with the character of one, which may be taken as a sample of a large number, of the Hindoo priests :—" A *poojaree* (a person who attends upon, and performs the daily ceremonies of, the idol's worship) contended for a long time for the inspiration of the Hindoo Shastres ; but from their internal evidence, I was soon enabled to stop his mouth. He then began to plead for the worship of their idols, on the score of the great benefits resulting from their favour towards their worshippers. This was easily answered by an appeal to the congregation ; who, with one voice, declared, ' they never had gained anything, but, on the contrary, had lost much, in respect both of comfort and property.' He then said, ' Ah ! these people are all ignorant, faithless *Ryots*, (farmers,) what good could *they* get ?' I told him they were evidently wiser, or less artful, than he ; and that, as to faith, no wonder they did not exercise it upon objects so palpably false and absurd. The poor man was half inclined to be angry ; but, having a favour to ask of me afterwards, he concealed his feelings. After the people were dismissed, he came to me and said, he was very poor ; and the temple, of which he performed the duties, was very little frequented, except by poor people, and he would be much obliged, if I would give him some assistance, or *procure him some employment under the Mission*. Such is the character of these time-serving priests. Several instances of this kind have occurred here ; and by all, *before me when alone*, the utmost contempt has been expressed for their gods, while, *before the people*, they will fight against me for them."

The *orphan school*, consisting at first chiefly of or-

phans and foundlings,—some of the former brought to him in a state of starvation,—and one little girl rescued from the hands of a woman who was bringing her up for prostitution,—received, on his representation of the case, the approving sanction of the Directors. The following account of its origin is gratifying. It is entirely supported by private contribution :—“ I received a most kind and encouraging letter from the Directors on the subject ; expressing their regret that so much time and money had been expended on the old system of educating by Heathen schoolmasters, and giving their full sanction to my plan. I set to work immediately, and in earnest. A Christian friend here, who had been previously anxious for such a school, generously and kindly came forward, and offered to support six children. Each child will cost *four rupees a month*. Two other gentlemen, pious friends, who had found children, brought them to me, and promised to support them. So I have eight provided for. The building cost 130 rupees, and is attached to my house. (Reckon ten rupees to .£1.) I soon expect to get several more children ; and oh ! if you can aid me, God will reward your endeavours, and bless the givers. I will promise to do my duty, as far as I can, to the children ; and then, is there not a promise in which success is ensured ? “ Train up a child,” &c. *Pray for me too*. The work is difficult and arduous. The poor little dears are very happy ; they have never been so happy in their lives. They are very good, and very easy to manage. It would give you at once a deep interest in them, to see them. They call us *father* and *mother*, and love us more than they ever did their parents. God has been very gracious to me,

in forwarding so far my desires, and I am glad that I have not been in haste, but have acted with the advice of friends. Brother HANDS' prejudices wear off very rapidly; and his kind heart is overjoyed to see the poor little things so happy. If you desire, or any of our friends desire, to contribute, then *do not send money*, but please to allow me to *draw upon you* for the whole sum subscribed; telling me at what number of days' sight to draw. This is the safest and most saving plan."

We have seen his fondness for children, and their fondness for him, from the time of his Sabbath-school at Woodside. The style in which he expresses himself here brings out still further this feature of his character. In Mrs REID's *notes*, written for me since his death, she says — "To the orphan school children he was like a father; and to them, as well as to our own children, a word, or even a look, was generally sufficient, if they were doing any thing that was wrong. * * *

When he spoke to them on divine things, he had so happy a way of attracting and keeping up their attention, and of interesting them, and impressing religious truths upon their minds, that their eyes" (she speaks here particularly of his own children) "used many a time to be filled with tears, evidently from a full heart. — He was very fond of his children, but not with a foolish kindness or over-indulgence. He corrected their faults, particularly moral delinquencies, such as lying, and acts of disobedience, to which children are most prone, severely: but he always dealt with them in such a way as to make them see it was from love; and their fondness for him showed that they believed it. * * *

* * * Apart from his work, his chief delight was in

his family. When tired with study, he used to come running down stairs to enjoy a little play with the dear children; and often, when the orphan children had a holiday, and were in the house playing with our own children, and amusing themselves, he would enter into their mirth, and teach them how to play at different games.—for he was naturally of a very lively, cheerful, and even playful disposition.”—In this combination of qualities lay the secret of his success.

Allusion has been made to the usefulness of the labours of Missionaries to British residents in India. Mr REID's ministry was not without happy results in this department. I have before me a letter from an English gentleman, written to Mr REID, Sen., on his arrival in England from India, in the beginning of May, 1833. It contains the following sentence:—“When you learn, that your son's ministry has been very much blessed both to my wife and myself, you will then perceive the connexion between us:—and, if you have heard of us from your son, you will be able to judge of the friendship that has existed between us.”

CHAPTER VI.

PRIVATE AND MISSIONARY LIFE—1834, 1835.

IN a letter, dated February, 1834, Mr REID mentions his having gone, taking Mrs R. and his little boy with him, to *Komply*, “a large and populous town, about thirty miles from Bellary, on the banks of a beautiful river.” He states, what is gratifying, as a further proof of the respect and favour in which he was held by the military officers of the station, and their disposition to show him such kind attentions as were in their power :—“The officer commanding his Majesty’s 55th regiment lent me tents ; and an officer of the cavalry also lent me camels to convey them.”—Being urgently requested, by some of the headsmen of the town, to establish a school there, he consented. And by this means he had always afterwards an easy means of access to the people, at any time when he or any of the Missionaries might be inclined and able to go thither. He gives an interesting account of a native family ;—interesting, as a specimen of domestic manners, and of amiable character :—

“While there, we were particularly interested with a visit which we paid to the house of one of the headsmen of the town. There dwell under the same roof, the grandmother, her five sons and daughters-in-law, with a family to each, of three, four, or five children, all brought up in habits of cleanliness and industry, quite exemplary. When I went in to call upon them one day, when they were not expecting me, I found them all busy, some in household affairs, and others in weaving most beautiful silk cloths for wealthy native women. They received me very kindly; and, after I had conversed with them some time, they said they wished I would bring my wife and little boy to see them some evening. I told them I would be very glad to do so, if they would let me conduct family worship, as I was accustomed to do at home. They said, they would like very much to see the way we were accustomed to worship our God. On the evening appointed, I went, and found a large company convened to meet us; among whom were two or three of their learned men and *Gooroowoos*.—Having presented us with some beetle-nut and leaf, and a little sugar-candy, and plantains, and given our little WILLIAM some sweetmeats, we entered into some general conversation on the diversity between European and Indian manners, and the means by which the former had attained to that eminence which they had done, both in learning and in power. After this, I called for a portion of the Scriptures, and expounded it to them. After the exposition, I had some disputation with the *Gooroowoos* who were present, in which a number of others took their part. We concluded the service with prayer to Almighty God for his blessing to accompany

the engagements of the evening; and especially, that it might descend on the interesting family in whose house we were convened. I hope to see them all again, if spared and well, next month."

In the same letter, he mentions his starting for *Cuddapah*, through *Ghooty*, "in company with his dear brother CUBITT;"*—of which excursion the principal object was, to familiarise himself with the "*Colloquial Teloogoo*," which is spoken throughout that district. He says he was "enabled to blunder and stammer out the simple truths of the gospel, in such a way as to make himself understood;"—while, at the same time, he was acquiring facility and correctness.

The native orphan school was, at that time, going on well. The number of pupils was *nine*; and nothing was wanting to increase it but a little additional aid—"I am hitherto most delighted, and so are all my christian friends here, with the system; and am indeed sanguine of its effects. The children make rapid progress in knowledge. Their conduct is excellent. The habits of industry and cleanliness, as well as their religious habits, are very pleasing; and altogether, it more than answers my expectations. I had no idea of the tractable character of the natives, nor of the ease with which they could be managed. A look, or an expression of displeasure, is sufficient; and the little dears are fondly attached to us."

In addition to the other advantages anticipated from this little seminary, he mentions,—in seeking to satisfy and settle the conscientious doubts which were then

* The excellent Chaplain before referred to

in his father's mind about its claims, the great difficulty of procuring either Canarese or Teloogoo *readers*:—"The want of such an Institution is universally felt. A Canarese or a Teloogoo Reader is not to be found. Some time ago a good man (a Collector) who was supremely anxious to serve the cause of Christ, wrote to me, begging me to seek for a Teloogoo Reader for him, and to send him to him, and that he would most cheerfully pay all his travelling expenses, and support him. I inquired in every place throughout the country which I could think of, but could not get one. I am now in the same circumstances. An unknown kind friend in Staffordshire has very generously contributed £10 a-year for a Reader to be under my care; and I cannot get one any where, either Teloogoo or Canarese.—We have only one under us at Bellary, whereas we might find employment for a dozen. All our Schoolmasters too are heathen, and a christian Schoolmaster is not any where to be found.—I think my dear Papa will consider this is a strong argument in favour of my Juvenile Seminary."

With both the affection and the piety of the following, christian parents will tenderly sympathise:—"We have just been to visit our sweet babe's tomb. There we have a remembrancer of our trials and of our support;—of the instability of all earthly joys, of the inviolability of the Divine faithfulness. We often visit the burial ground with feelings of peculiar interest, and we hope, with some degree of profit. I hope we shall soon become familiarized with the grave, and its entrance—death; and that through Him who has deprived the latter of its sting, and the former of its victory, we shall

be able, in the prospect of lying in this to us now precious ground, to rejoice and be glad. Lord, fit us all for the change; and then will we wait thine appointed time, and labour while we live only for thee."

About this time (July 1834) his friend Mr CUBITT, the Chaplain, left Bellary for Madras, with little likelihood of returning:—and from the state of health of both Mr and Mrs HANDS, he had every prospect of "the final removal" (that is, from India) "of his dear and valuable colleague," and of being left to struggle alone through the difficulties and trials of the mission, which, at the same time, appeared to be both accumulating. In this anticipation, he says:—"But I am not alone; for Jesus, my all-sufficient Master and Saviour, is with me; and I would therefore, in the midst of my despondency, fear no evil, but rather, "going forth weeping, bearing precious seed," anticipate the delight of harvest, when I shall "return again rejoicing, bringing my sheaves with me." I know you all pray for me. Oh! how I do need your prayers!—and now more than ever."

He had a correct and strong impression of the necessity of personal religion in the ministry of the gospel, whether at home or abroad. In speaking of his disappointment in regard to one on whom he had bestowed some pains in training him for Missionary work, but who subsequently relinquished it, and betook himself to a secular calling,—who, "having put his hand to the plough, looked back,"—he says, in familiar but pithy terms—"Much as I long to see my darling WILLIAM engaged in the Lord's vineyard, I had rather see him a *tinker* than a *hireling* there. Awful responsibility

attaches to the work. Awful is the doom of the unfaithful watchman. God grant that I may be found faithful!"

Amidst his other engagements, he was still busy in perfecting his knowledge of *Teloogoo*; and, by dint of close application, he was soon able both to preach, and to assist in the revision of the Scriptures, in that language. This, for want of Missionaries thoroughly versant in it, had been at a stand for the last two years. —He was also engaged in preparing for his schools a series of *lessons* and *catechisms* on GALL's system, and, as far as the prejudices and the indolence of the native Teachers would admit, in introducing the practical system of the British and Foreign School Society. From the causes alluded to, this could only be done partially.—In the Report of the Mission for 1833 and 1834, the having recourse to this system—the system of *Monitors*—is represented as having been dictated by “anxiety to remedy, as much as possible, the evils resulting from the employment of native school-masters.”*—The condition of what he emphatically calls “his own little domestic school” was at that time very encouraging:—“My own little domestic school is succeeding to the utmost of my expectation. Every one who sees it is delighted with it; and all seem anxious to aid me in it. The three eldest children, who did not know a letter when they came to me in the middle of August, are now reading in the New Testament. The others have made proportionate progress.

* Appended to this Report, he sent me an *Autobiography* of his Teloogoo assistant *Poorashotam*, translated from his native tongue. It is a very interesting document; but it does not properly belong to *Bellary*.

Their ideas on religious topics are rapidly increasing. Secret prayer is universally attended to by them. Their greatest amusement is their books. Their moral characters have wonderfully improved. I do not hear of a quarrel once a month. The habits of lying and filthy talking, in which they were such adepts when they came, seem to be entirely broken off. I do not remember to have had any complaint of the kind, for more than two months. Their attachment to us is wonderfully strong, particularly to me, as I am always with them, and talking to them in their own language. Indeed, their affections and manners already seem to have received an impress which will tell upon their characters in after life in an astonishing degree, even should they remain long in an unregenerate state."

In the same letter (May 1834) he gives a very interesting account of another visit to Humpee, on occasion of the annual festival. And, although I have said that one visit might be taken as a specimen of many, there are circumstances in this one so peculiar as to call for special record.—Mr HANDS, from the state of his health, was unable to accompany him. SAMUEL FLAVEL too was in affliction. BURDER alone could attend him. He thus writes:—

"The attendance at the feast was larger than I had ever before seen. The natives say that there were upwards of a lac of people present,—that is 100,000. This I think was rather an exaggeration. Every morning and evening we attended the places of general concourse, and the largest thoroughfares, and preached to very large congregations; indeed to as many as our voices could reach. All day (except an hour or two)

my *muntapah*, (up-stair stone building) was filled by successive companies of persons, who came to satisfy their curiosity, or to inform their minds, on the great topics of my ministry. Many interesting discussions were entered into, and many serious inquiries were made ; and I trust some good may have been done, though now we see it not. On the great day of the feast, my good friend, our Chaplain, (who came out to see something of the idolatries of this famous place, and to witness something of the labours employed in putting them down by the publishing of the gospel) urged me on to do more than I could well bear. After the whole day had been employed in almost incessant conversation and preaching, I went at three o'clock, to dine with him. On this day, we generally discontinue our labours as soon as the car begins to move. However, as soon as dinner was over, and the car had passed down the street, he said to me, 'Come, REID; here is a fine opportunity for you.' There were, I suppose, nearly a thousand people met opposite the *muntapah*, looking at us. I immediately began to address them from my elevated station, (*a high story*) and was able to make myself heard for about half an hour, when my voice became very hoarse, and my speech unintelligible. I never felt so much under the influence, I thought, of spiritual excitement ; and certainly never preached with so much energy or feeling. The impression seemed to be considerable. Fancy my circumstances, and you may judge whether there is any thing like enthusiasm when I say that I felt 'my spirit stirred within me.' Surrounded by 100,000 idolaters, in the midst of one of their most sacred resorts,—in the immediate vicinity of the resi-

dence of their many gods,—beholding the wretched victims of delusion engaged in dragging the car of the most famous of their divinities,—and weighing in my mind the immortal destinies of these vast multitudes, while they continued ignorant of ‘God and Jesus Christ whom he hath sent.’ The scene and its associated reflections is overpowering; and a hint from a christian brother, who only regretted that he could not make himself understood, was more than enough to overcome the prudential motives on which we formerly acted of giving up our labours while the ceremonies were going on—I took a little refreshment; and then we went to the temple. Here I had some fine opportunities of exposing the abominations and follies of idolatry, and of putting to shame their mercenary priests, which I could not resist. The effect was excellent. When I was about to retire to rest, Brother CUBITT began to stroll with me towards my quarters; and, getting into interesting conversation, before we were aware, we got into the midst of the evening parade of idolatrous ceremonies. The god and goddess were being conveyed in a palanquin for their evening airing, in procession, with music, &c. We went up to the palanquin, and I began to speak to the Brahmins officiating, upon what they were doing. The procession stopped, and I got into argument. However, the poor fellow engaged soon began to shout out to his friends to come and help him; and they, terrified, had skulked away, and could not, or would not, hear. I then asked him, if he was put to silence, why he did not apply to *his god* for help. He then, before the multitude, who by this time had become very numerous, exclaimed, ‘What can these lifeless

things do?—but if we do not serve them, what will become of us?”—meaning, that though the service of idols was useless as far as religious advantage was concerned, what should they do for a livelihood, if they did not perform these idolatrous services? We had several discourses with others, for a few minutes at a time; and then, scarcely able to hear myself, and completely worn out, I retired to rest, commending myself and my work to God.”

Here, surely, is the true spirit of a Missionary, willing, like one of the great early prototypes of ministerial labour, “to spend and be spent for Christ.”—And that he himself is far from presenting any exaggerated account of his own labours on these occasions, I have before me a very satisfactory proof. It is contained in a communication to myself from the chaplain, Mr CUBITT,—of whose evangelical principles, genuine piety, and excellence of character, Mr REID ever wrote in the most pleasing terms. There was between them (as from what has already been stated, the reader may have inferred) the affectionate and familiar intimacy of brothers.—The letter from which I cite was necessarily cut short by the state of Mr CUBITT’s health at the time. What I quote is nearly the whole, and, under the title of “*HIS ZEAL*,” contains the narrative of *a day’s work*, on this visit to Humpee:—

“Amongst the many anecdotes that I could give of his untiring zeal in the cause of his Master and the cause of Missions, I would mention one day’s work which I perfectly remember in the early part of 1834. He had proceeded in the latter part of the week to Beejanuggur or Humpee, where formerly an immense

car feast was held ; now, I am thankful to say, much deteriorated, as government no longer assists. I did not join him till the Tuesday morning, being detained at Bellary by my Sunday duties. When I arrived at Humpee, the feast was at its height ; thousands upon thousands had assembled ; and as I rode up the principal street, I had no difficulty in finding the house where he and some native assistants had taken up their abode, by the crowd collected around it, and to which I found him earnestly preaching. This, I should say, was about seven o'clock in the morning. I went in to speak with him, when he shortly concluded, and having told his native assistants to be distributing tracts and speaking to the people, he turned to me with a smile, and said, ' Sir, I begin to want my breakfast,'—and made some remark, that ' preaching an hour in the open air made him rather hungry.' His boy brought him his breakfast ; but with it came two natives of higher rank than the generality, whom he asked to sit down, and to whom, during breakfast, he was explaining the only way to eternal life, after which they were professing to seek. As I was not come to stay with him, I was proceeding to the tent of the Assistant Collector—his and my dear friend,—and in taking leave of him for the time, I asked him, ' If there was any thing I could do for him ?' ' Oh yes, there is indeed. Go to your tent and bear me and these poor heathen,' holding out his hand towards the multitude, ' upon your heart before God in earnest prayer.' Promising that I would, I left him. Some time in the forenoon I returned ; for although I could give but little—I might say no—assistance to him, not understanding Canarese,

and my Hindostanee being very imperfect, yet I knew he liked me to be present, and I have the hope, and I love to entertain the hope, that a word spoken now and then to himself, was cheering to him. He has often told me so, and I cannot doubt it. I need scarcely say, that by two o'clock he began to tire, and I would have persuaded him to rest; but he thought he could go on till three, when he promised to accompany me and join our little party at dinner, which, to avoid the heat of the tents—at that time excessive, about 100°—was to meet at the house where the Officer commanding the troops had taken up his quarters. At three o'clock we proceeded thither;—he speaking to different people the whole way at intervals. I had now hoped that he would have taken some few hours rest, but it was not to be. We were in an upper room, and as the crowd passed by, they were attracted by something or somebody they saw, and collected before the window. This was an opportunity he could not resist; he instantly left the table and addressed them for some little time, and would have proceeded with his discourse, had we not thought—knowing well that the slightest circumstance that appeared like conversion, would, at that time, have been twisted at head quarters to the detriment of any who even seemed to favour it,—that it was not judicious for him to preach from the window where the Officer commanding the troops was known to quarter. He finished his dinner, and returned to his work. He came back for supper, and between nine and ten I accompanied him home, knowing that he had another laborious day before him on the morrow. But on our way, the streets were full, the pagoda a blaze of light,

every sort and description of sin was rife, and idolatry,—sad idolatry,—degrading, superstitious, debasing, brutish idolatry,—presented herself unblushingly and without fear to our eyes. Oh, it is a sad thing to see its folly and sinfulness in mid-day, dressed and prepared for the eye of man:—but to witness idolatry stripped of the thin garb worldly prudence throws over her,—to witness idolatry freed from all restraint, not only ‘changing the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things,’ but given up to all the consequent uncleanness, vile affections and lusts, which the Apostle asserts to be the curse God, in his wrath, entails upon her,—oh, it is awful, it is horrible! Where could be the wonder, that tired as he must have been, his spirit burned within him, ‘was stirred in him, when he saw the city wholly given to idolatry,’—or that he should endeavour, in the midst of such wickedness, to cry unto them to repent; or turn to those seeking for pardon and remission of sin through their vain sacrifices, charms, and vows, and say,—‘come rather to Christ, all ye that labour and are heavy laden: He will give you peace.’—We proceeded to the gate of the pagoda, when, to our surprise, no obstruction was thrown in the way of our entrance. We entered, and proceeded further and further, a crowd round us listening to him, till we arrived at that part of the temple in which the idol dwells. Here he stood for some time upon the steps speaking to the utmost of his voice. Sometimes answering questions, sometimes asking them, but generally endeavouring to impress upon his hearers, ‘that he could tell them of a more excellent way.’ As I am

only speaking of his unwearied zeal, I do not mention here his manner or method of address, or other subjects,—but I do remember that it was long past midnight, I think near two, before he retired that night to rest;—rest it could be scarcely called, when all the sad scenes of the day remain as vividly present upon the mind as if we were engaged upon them again, and when the body is so worn out by fatigue and climate, that the feverish sleep leaves you in the morning unrefreshed, and more languid than when you lie down.

“Such was his day’s work, and I am persuaded not a solitary one. This was no *extra* zeal, no day of *peculiar* excitement. It was so to me, but he was too much accustomed to such scenes and days; and I have, on the other hand, witnessed the same untiring zeal in the little village, where his congregation has been, not the assembled thousands of the car feast, but the few poor villagers who, after the labour and toil of the day, would collect together in the evening to hear his animated address. It was my privilege to travel with him to Cuddapah, about 150 miles from Bellary, in the latter part of 1833, and every afternoon he would walk out, sometimes many miles, to carry the news of gospel salvation to the villages around him; he worked hard all the day, and as he was performing the journey on horseback, and we marched every morning at two, one would have thought that his evenings should have been given to rest rather than labour. It was in this journey that I saw so much of that best part of zeal, which induced him to take as much earnestness and care with one solitary old man, as he would show to thousands. With him the value of one soul was infinite. He knew

that it had been purchased at an infinite price, was of infinite importance, and would be to himself an infinite reward; and actuated by this blessed principle, you might see him, wherever the opportunity occurred, at his work with the same untiring zeal."

When he returned from that excursion to Bellary, his voice was almost entirely gone, and his frame in general greatly exhausted. How enervating, indeed, such work in such a climate!*—The account thus given by Mr C. corresponds with the details given me by himself, in a letter of May 15th the same year. He speaks of his friend and brother in the most affectionate terms, and of the encouragement derived by him from his conversation. Mr C. regretted his own inability to make himself understood by the people, and so to afford him any aid in addressing them. But he was anxious (as indeed his own strong language evinces) that they should get all the good possible. When a Brahmin, most obsequiously, and in evident expectation of a reward, gave them free admission to the pagoda—(having, as he assured them, asked and obtained the god's permission to that effect) and when Mr REID seized the opportunity of speaking:—"As soon as I was begun, my friend Mr CUBITT urged me on with—'Never mind your voice, REID;—go on;—get into Canarese:—'(I had been speaking before in Teloo-goo, which I cannot speak so fluently). After some conversation and debate, the mercenary priests forsook, and left us to ourselves and the Congregation:—some of

* My Son, now a Missionary at the same station in India, mentions, in giving an account of one of his visits to Humpee, that in the coolest part of his tent, during the night, the thermometer stood at 104 degrees Fahrenheit

whom remarked—‘Ah! see how they fly; as soon as you say any true word, they cannot stay.’ This had a powerful effect upon the people.”

Mr REID gives, a little more in detail, the latter part of the ‘*day’s work* ;’ when Mr C. proposed accompanying him home to his *muntapah* :—“ We started, and got into conversation on the awful scene of which we were witnesses ; and my dear friend was suggesting many encouragements to my mind, when, ere we were aware, we got close up to the temple again. Here *Siva* and his wife *Parvati* were just seated, in a kind of open palanquin, gaudily and very vulgarly ornamented, attended by a number of Brahmins, with cow’s-tail fans, and various punkahs, parasols, banners, &c. By their side, borne on about a dozen men’s shoulders, by means of a frame of coarse wood, like beams and poles used in scaffolding, uncovered—was seated a large image of a hideous bullock (*Siva’s vahana*, or conveyance, which receives divine honours in every village and town in this part of India) attended by as many of these degraded creatures, the Brahmin priests. The procession was guided by an immense number of torch-bearers, and blue-light burners, and firework people, and musicians, &c. I hesitated a moment, whether I should say any thing or no ; till at last I felt as it were the voice of God speaking with me—‘Go.’ I went, and asked the Brahmins what they were conveying in such state. ‘It is God,’ they replied. ‘Which of these is God?’ ‘This is *Siva*,’ pointing to it ; ‘and what is this other one?’ I enquired : ‘his wife *Parvati*.’—I had got an introduction ; and words and thoughts came apace, when the procession moved on a few yards

in order to avoid me, leaving one Brahmin to talk with me." Then follows what passed between him and this Brahmin, substantially the same as the account given by Mr CUBITT:—and he concludes—"Having completed these exposures, we left the procession; unwilling, after bearing our testimony against it, to give them any thing that would appear like rude interruption. Wherever we went, the people flocked around us; and, whenever we saw any thing which was apparently an object of attraction, we stopped and conversed shortly with them; till we arrived at the muntapah again, and retired to rest."

The reader, especially if he be a father, will not wonder that I should not find it in my heart to suppress the following extract,—which again brings before him the joys and the sorrows, blended, as they so often are, together, of domestic life; and, in association with both, the influence, in enjoyment and suffering, of christian principle. It is from a letter to his sister, Mrs S., dated September 4th, 1834. After the birth of her third son, Mrs R., having had depressing previous apprehensions, which were happily proved groundless, was, however, on the third day seized with sudden inflammation, and brought very low—into a state of imminent danger. This was to him a season of intense solicitude; and the account which he gives of the state both of his own mind and of hers, is at once pleasing and edifying:—

"But on the third day, notwithstanding all the care and quiet which I most rigidly use and enforce on these occasions, inflammation and violent fever came on; the violence of which brought her low, even to the gates of death; but the Lord has again interposed in mercy, and checked the disease in its progress; so that we now have the pleasing prospect of her complete recovery.

“ In the dealings of our Heavenly Father with us in these afflictions, we have been enabled to realize, with all its attendant comfort, the divine faithfulness and love. That there is a *need be* for the trial, that there is a vast accumulation of dross which requires to be purged away, we feel deeply conscious ; but still we think that we can trace another design in bringing us into the furnace ; viz., to enlarge our conceptions, and heighten our estimate, of divine consolations. Occasional doubts and fears, arising from deep convictions of unworthiness and guilt, cast a transient gloom over my dearest’s spirits,—but her general tone and temper were characterized by simple, steady confidence in the infinite grace of our Redeemer, and that calm composure of soul which the faith of the gospel alone, in such circumstances, could infuse. Two or three times she called me to her side, when apprehensive that her end was approaching, and expressed the satisfaction she experienced in the prospect, by saying, “ I think I can say that ‘ precious’ Jesus has taken away ‘ the sting of death.’ ” “ I know in whom I have believed and am persuaded that he is able to keep that which I have committed to him, against that day.” She felt confident that he who had led her, in early life, into the way of truth, would “ never leave her,—never, never, never forsake her,” and could sing—“ Though I pass through the valley of the shadow of death, I will fear no evil, for *thou* art with me, thy rod and thy staff they comfort me.”—I cannot tell you what delightful feelings these assurances imparted to my mind, amounting to a full and cheerful acquiescence in the divine will regarding the ultimate issue of the disease. It had been my only prayer, ‘ Lord ! let thy will be

done ; only give me, if thou be pleased to remove from me my best beloved, an assurance that the anchor of her faith retains its hold, where it has been fixed, on the Rock of Ages ; and that she has gone to dwell with Him whom it has been the delight of her heart to honour !' My prayer was heard, and I was fully prepared to part with my best earthly friend, that she might go 'to be with Christ which is far better.' The tie, I knew, which united us was eternal, and was only loosed for a time, to be more solidly and closely compacted in heaven. But now is 'the oil of joy given in exchange for mourning, and the garments of praise for the spirit of heaviness,' which nature must feel in the prospect of one of its strongest bonds being so abruptly loosed. My dearest is spared a little longer, to cheer and stimulate me in my work, and to company with me a little further in my pilgrimage through a land of strangers. Oh, that it may be likewise to be made instrumental in doing something more to glorify Him, whose *preciousness* she now can more than ever duly appreciate, among the heathen females, who are almost inaccessible by the other sex ! 'What shall we render unto the Lord for all his benefits towards us ?' "

Again, in consequence of the departure of his friend, Mr CUBITT—a privation which he felt and lamented—there was a vacancy in the chaplaincy. For the reasons formerly assigned, he did not feel himself at liberty to decline supplying this lack of service. He had the opportunity of benefitting the souls of his countrymen, and also of raising additional funds for the Mission. He felt the advantage of giving the general impression of his willingness to avail himself of every means of

usefulness in his power, as well as of maintaining, by means so legitimate, a good understanding with the military, and with the other European residents and visitors.—Experience however, taught him, that, although it might do occasionally and for a time, yet when long continued, the interference with his other more appropriate and imperative duties became so great as to make the propriety of his compliance more than questionable; and for this among other reasons, that it induced, on the part of those to whom it belonged, indifference about the provision of a regular official for the situation. He therefore writes:—"I am going to give up the chaplaincy duties at the end of this year; as I feel persuaded that so long as I am willing to supply them gratuitously, a chaplain will not be sent. It is also a great hindrance to me in my Missionary work; and the Society receive nothing on my account, as they formerly did. I have now performed them for six months, although I was only asked to do so for one. In consequence of having these duties, I have only been able to make one short tour. Every Sunday, of course, I must be at Bellary.—I hope, however, to get out shortly."

In accordance with this resolution, he writes, in a letter dated January 17th, 1835—"On the last sabbath of the year, I closed my labours in the chaplaincy by a sermon for our Mission schools, and succeeded in raising *a hundred and thirty-three rupees*. At two shillings to the rupee, a little above £13.—I expect to get a little more."—This letter was addressed to his youngest brother; and, as his correspondence was remarkably appropriate to the parties, he tenders in it the following

affectionate and faithful counsels,—blending them, as his manner was, with information about the state of the Mission. The counsels relate to cases far from uncommon, and, from their judiciousness, may be useful :—

“ Your last to me, of 15th April, gratified me much, as giving evident indications of progress in the knowledge of divine things. Let this knowledge work upon the heart and life, more and more fully. Think it not enough that you have now made a decided choice of God as your God, and his people for your friends ; that you have taken upon yourself the vows of the Lord ; that you are now one of his visible church. All this is well ; you would not have acted rightly, had you not done so. But I often look back, with shame and confusion of face, upon the period immediately succeeding the time of my uniting with Crown Court Church ; and I know there is a tendency in most minds to feel as I did. I began to experience some temptations of Satan, inducing self-confidence and pride, followed up by unwatchfulness, and ending in coldness of heart, and considerable relaxation in religious affections generally. Beware, my dear brother, of this stumbling-block. Watch against it in the first place ; exercise a godly jealousy over your own heart. Remember it is described as ‘deceitful above all things, and desperately wicked,’ by Him who searches into its inmost recesses. And if, by any means, you should fall into it, take heed lest you continue in that state. There will be an inclination to neglect or pass over the duty of private devotion ; there will be a want of peace, which you will be inclined to hide from yourself by endeavouring to enter more fully into the business and pleasures of the world,

in order that their excitement may supply its place ; there will be less of a relish for religious ordinances, and more formality will enter into the services of the sanctuary ; and you will gradually sink deeper and deeper into spiritual lethargy. Take heed, then, against these things ; and see that you give ‘neither sleep to your eyes, nor slumber to your eye-lids,’ till you return to your former condition of religious enjoyment. Especially, do not rest satisfied while you have not relish for secret prayer.—There is, however, another mistake, on the opposite side, to be guarded against. Many young christians are apt to feel discouraged and depressed, on the ground that their religious affections are less ardent than at the beginning of their course. Such, however, is the constitution of human nature, that all natural and religious affections are variable ; and it is not always an indication of diminished *intensity* that they are less *ardent*. Thus, when a poor guilty sinner has been brought to God, and made to feel the power and value of redeeming grace, he is naturally induced to display the most strong emotions of attachment to Him to whom he is a debtor. The exercise of these emotions is most pleasurable. But they cannot, in the nature of things, remain long in this state of strong excitement. Many causes will tend to abate their ardency. The influence of worldly pursuits, changes in animal spirits, and a variety of causes operate in quenching them. These, however, are not what I refer to ; the effects of these are deleterious generally. But especially, humbling views of self, arising from experience of the remains of weakness and depravity,—the development of principle in action,—love to Christ producing the fruits

of obedience,—faith waging the warfare with sin,—and peace keeping the heart and mind in composed confidence in the dealings of the providence and grace of God,—will tend perhaps to damp the flame apparently ; but they are to be regarded as in reality the evidence of increasing warmth and intensity. You know how it is with regard to the creature. Grateful love to a benefactor and friend is, after the favour has been recently conferred, full of warmth ; but does it become less real or intense, when lapse of time shall have removed the first glow ? Surely not. Neither do we judge aright of our own characters, when, from a declension in the mere ardour of love, we conceive that the principle is less real and vital ;—if there are still remaining its effects upon our minds and characters,—producing the fruits of holiness, assimilating the will to that of the Lord whom we serve, and conforming the character to his likeness. Like the blossom, which first appears, beautiful to behold ; some of which passes away with the incidental circumstances to whose blighting influence it is exposed, but which must all fade and perish ere the substantial produce is yielded : such is the analogy of the christian's experience,—varying in aspect, but progressive,—and marked in its progress by special tokens.—You are now, too, dear F., immersed in the cares and business of the world ; and nothing has such powerful allurements to a mind disposed, as yours is, to such pursuits." The claims of duty—imperative duty—here urge themselves on the conscience ; and we are apt to conceive that diligence in business is a sufficient evidence of a regard to the will of God. It is an important evidence ; but remember the triad which the

Apostle enforces—‘*Diligent in business, fervent in spirit, serving the Lord.*’ The two former must be conjoined; and the third will be the result. If prosperity attend your business, be thankful, but not elated. Use what the Lord bestows, as remembering that it is only a trust, a talent, for which he will call you to give an account; and recollect, likewise, that the increase of temporal good always brings with it an increase of temptation; receive it with a jealous watchfulness, lest it should engage too much of your heart’s love. Should you not find all things go on well, or so well as you could desire, ‘be anxious for nothing,’ but commit all your concerns of a secular description into the hands of Him who feeds the ravens when they cry, and who will suffer you to want no good thing. I know you will receive these hints as you have done all my former advice, kindly.”

Having, in a previous letter, given an interesting account of a young convert, he here says of him:—“The young man who was here with me, and of whom I sent you a long account in my last, ~~has~~ lately left me for his own country, a distance of *six hundred miles*. He ~~has~~ gone to try to persuade his wife to come and settle with him at Bellary. On the journey, he will pass through an immense tract of country, which never has been traversed by a Missionary; and will preach the gospel in every place through which he passes. I wish I could have gone with him. He has taken a good supply of tracts for circulation. When he returns, I will, if spared, send you some account of his journey.”—This showed the strength of interest excited in the breasts of those who themselves have experienced the

saving power of divine truth, to bring those they love to the same happy experience:—"COME, AND SEE!"*—And the following particulars, from an account of his Orphan School, furnish further manifestations of the beneficial influence of christian instruction. I omit the details of the talents, and characters, and progress of the different pupils, then *fourteen* in number,—seven boys and seven girls:—"Two boys have lately been dismissed on account of their most depraved habits, which I found utterly incorrigible. They had both been used, for a long time previous to their being sent to me, to a life of mendicity; in the course of which they had acquired the most shockingly depraved and filthy habits of speech and conduct, which very much endangered the interests of the other children. One of them, in consequence of having had all his tickets taken away, as a punishment for misconduct, absconded; the other was dismissed. Both these boys were about twelve years of age. Much as I had feared that these boys would have injured the others, I was delighted to find that they were avoided by them, and that their falsehood and wicked language were uniformly regarded with disgust and aversion by those who had been with me for any length of time. On one occasion, when I had determined to send one of these boys away, I observed two of the other boys' eyes suffused with tears. When I asked why they were sad, I received for answer, that it was 'because I was going to send the boy away.' I asked them, 'why they

* John i. 40—46:—a beautiful exemplification of the same principle, related with inimitable simplicity.

should be sad on that account, seeing that he was a wicked boy, and they could not love him, and he would do them harm.' One of them, then no longer able to restrain himself, burst into tears, and said—'*But if you send him away, he will go to hell.*' This was enough for me. I at once told them, that at their solicitation, I would spare him this once; and that they must teach him better things, and take care that they did not fall into his evil habits; moreover, they must pray to God for him, to give him a better mind. They were then quite rejoiced. That this feeling was one of genuine regard for the spiritual good of the lad, was to me evident from his being anything but a favourite among them, and, on the contrary, his frequently tyrannizing over them."—Could there be a more beautiful exemplification of the influence of the gospel, in engendering compassion, of the best and highest order? The danger was great; the dread and anxiety were right. Let the example inspire all the children of God with the same concern. At the same time, while the danger was great to the boy about to be dismissed, the danger was not small too to the boys among whom he was retained;—and although, in the circumstances just stated, the effect would have been injurious on the minds of the boys who interceded for the culprit, had he, in despite of their remonstrance, been dismissed,—yet would the conclusion be very false, as a general one, that boys whose example is corrupting to others should, notwithstanding, on account of the hazard to themselves, be invariably retained. A conclusion so general from a case so special, would be manifestly illogical. Prudence must look at both the dangers, and determine accordingly.—What

follows is also highly gratifying. How cheering such cases to the spirit of a Missionary!—

“Three boys and one girl, I begin to hope, feel the power of the truth working on their hearts; and their conduct and disposition give me very great comfort and encouragement. They have long been accustomed to secret extempore prayer; lately they have begun to show a deep interest in their younger *brothers* and *sisters*, (for so they consider them,) and frequently call them together to speak and to pray with them. They themselves have several times asked BURDER to beg of me to baptize them; and, were they not so young, (the eldest not more than eleven years,) I should have done so before this. I only want to watch the progress of their convictions and impressions. During my absence on a tour, M——— had them all with her, morning and evening, for worship; when one of them read a chapter, and another engaged in prayer; and she says, she was astonished at the fluency of their addresses to the throne of grace, and the reverence with which they were offered up. Of course there was some repetition of language and sentiment; but for particularity of temporal and spiritual blessings, they were such as would have done credit to older persons in a christian land. She was delighted with the fervour with which they prayed for me and the objects of my journey,—for herself, and for the little masters, as they call our dear children.”

This is succeeded by an account of a catechetical exercise; one of the senior boys, at Mr REID's request, putting questions to the rest on the contents of the address previously delivered to them. After detailing

some of the questions and answers,—all natural, simple, and correct,—he adds the following testimony to the average ability and readiness of the native children :—

“This is one of the many interesting seasons I have had with them, and it is mentioned not from any thing particular in it, but because it is freshest in my memory. One thing strikes me as wonderful, which is, *the variety of ways in which they put the questions*. After this brief exhibition of my little family’s talents, you will see that the Indian children are not destitute in ability. I never found my Sunday-school children in Glasgow, of much more advanced age, answer questions so readily. I have seen many Sunday-school Teachers who were incapable of following out a point so well in a catechetical form. I am about to commence taking two of the boys with me to examine the general classes in the Heathen school, and to read for me when preaching.”

Amongst the modes of contributing from this country to the support of Missions in India, one has been the making and sending out of articles of ladies’ handicraft for sale,—for what are denominated “*Ladies’ Bazaars*.”—It is sometimes, however, apt to be forgotten, what descriptions of articles are suitable for the climate and the customs of that far-distant land. We have heard of *skaits* forming part of a mercantile consignment to a country where ice was unknown. We cannot, therefore, be greatly surprised that our fair countrywomen should occasionally, through inadvertency, overlook the difference between Britain and India. The following short paragraph may contribute a little to their direction in this work of christian charity; which we are far from intending to discourage, but would render it the more

productive, by ensuring its appropriate application. He refers to a box of articles sent out for sale :—

“The whole was admirably packed ; and the patience and skill of the packer, or packers, astonished us not a little. Not a feather, nor a bead, was out of its place ; not even the lady’s reticule was disturbed from its position ; not a crease was to be discovered ; all was in apple-pie order, just as it was dispatched. Next, of the various contributions—there are a few which are unsaleable in this country, and others for which there is a great call. The *fire-screens*, though very pretty, and admired very much, are, when taken into the hand, immediately laid aside as being too heavy for fanning, and not wanted to screen the face from fires ; the last one which we saw being on board of ship in the channel. *Purses* are never used in this country, as no persons carry money about them. *Pin-cushions* are not much used. As little, *thread or silk cases*. Of these, therefore, a few would suffice. Miss F——’s beautiful *worsted mats* are not saleable articles ; they look too warm ; and rattan or cane mats are much preferred. In consequence, these are still on hand. The pretty *caps, frocks, and worked articles*, went the first day ; and ten times as many would have been eagerly taken. Many ladies also asked for *worked bodies of frocks*. The *reticules* also sell well. Every lady must have one to carry her keys in. *Emery cushions* are also asked for. *Bands* for ladies’ waists would sell. Also, any *toys* for children, not cumbersome or fragile. *Portfolios*, large and small, would get a speedy sale. The *pictures* sold, but I would not have you to send many such things ; most people are unable to spare money for

such articles. The useful, combined with the ornamental, is more acceptable. However, we can always find sale for a few. All articles of dress are in demand. But this is to be borne in mind, that it is a hot climate, and *worsted garters* and *thick frocks* are not used."

In making certain special acknowledgments, he thus exhorts and encourages the young ladies who had bestowed their labour on this good work :—

"Please to give them my kindest thanks, and tell them that I hope they will be as diligent in *praying* for the poor children, as they have been in *working* for them. I hope some of those children love Jesus and find pleasure in hearing and reading about Him. They are examples of obedience and diligence, and are rapidly preparing to be useful to their countrymen. One, I now sometimes take with me to examine the children in the Heathen schools. Another, I sometimes employ to read the Bible in the chapel, when I preach. Four take it by turn to conduct social prayer among themselves, before our family worship. And all give me much comfort. Thus I am encouraged in this part of my work, and I send them this news to encourage them to continue to help me in it."

A friend and correspondent having asked him his opinion respecting the questions, then a good deal agitated about the *millennium*, he states, in a long letter, with much becoming diffidence, the grounds, or some of the grounds, of his conviction, that the blessed period, so called, of spiritual prosperity and the universal prevalence of the principles of Christ's kingdom, "could not be far distant." He could not see sufficient reason for "the gloomy forebodings of the latter-day prophets;"

and yet, "when he considered the condition of the people here (in India) and traced the history of the Church in former times," he could hardly avoid concluding, "from analogy," the probability of a fearful struggle, before Satan would relinquish his hold of the hearts of men."—"The fear of persecution acts as a powerful hinderance to an open profession of the faith of Christ. The men of the craft, the priesthood, have much to lose in the conflict :—their all is at stake ; and when any signal triumphs of divine grace manifestly appear, the enemy will doubtless be roused from his present lethargic apathy ; and, having found the inefficiency of the *defensive* weapons of fair and legitimate argument, will betake himself to the *offensive*—the violence and malignity of persecuting power."—And, while he expresses his "confidence that the effects of this will be restrained, in a great degree, by the civil power, in the hands of a christian government ;" yet he conceives there may be much of a private kind, which cannot admit of such restraint ; and that, whatever amount of persecution might prevail, it would tend to the purification of the church, and its refinement from corruption.

O how supremely desirable, that, in our own land, and throughout Christendom, this happy effect may be graciously produced by means of a less distressing description,—even by the progressive prevalence of just views of the Messiah's spiritual kingdom,—the "kingdom which is not of this world!" It is hoped, that such views are gaining ground, and that with accelerating speed :—although, at the same time, it is not to be denied, that there are portentous symptoms of the counter-prevalence of papal and more than semi-papal super-

stition, and of the worthless externalism of religion,—symptoms which are making not a few hearts “fail them for fear, and for looking after those things that are coming on the earth.”—Let christians do their duty firmly and faithfully, and rejoice that “the Lord reigneth.”

Allusion has formerly been made to the happy effects of Missionary work in India to *our own countrymen there*—happy, not for their own sakes alone, but, in the various ways before alluded to, for the sake of their *influence*. The following relates to this very interesting subject, as well as to another,—the way in which the secret progress of conviction might possibly proceed and issue :—

“The work of the Lord in India is very evidently advancing among our own countrymen ; and where piety exists, it is more distinctly marked than probably it may be in our own land. There is a broad line of demarcation drawn between the Church, (that is, practical Christians) and the world ; all the former, with their clergymen or ministers at their head, passing under the appellation of *new lights* : you seldom hear of any thing like conformity to the world among such persons. The world see and admire their brilliant course ; but, from secret hatred, avoid their society as much as possible. The liberality of many of these excellent men is often a bright ornament of their character. A kind and generous christian friend and favourite, who lately, after much earnest looking for and desire of the glory of heaven, has entered into its felicity, used to dedicate the whole of his pay, which he did not require for his monthly expenditure, (he had a little property for his

maintenance, when he should leave the Company's service,) to the advancement of the Redeemer's cause. There is scarcely a Mission in the Madras Presidency which did not frequently receive aid from him, in some of its departments; and I once got a kind reproof from him for not letting him know that I was in need for some religious object. Another kind friend subscribes to my school very handsomely £24 per annum, and is ready to every good work. Indeed, had it not been for building expenses, &c., his subscription would have two-thirds supported the school. However, their residence in the country is dependent on many casualties. In other cases, the heart is as willing, but the extravagance of youthful folly has limited the means.—The progress of the Mission cause is very slow; but I am looking out for some sudden development of what is going on in the minds of many, who wait a leader, or a signal, for enlisting around the standard of the gospel. I have met with many individuals, and some one or two villages, which have entirely renounced idolatry and all its rites. There have been, and are, several *Gooroowoos* in different parts of these districts, who disclaim all the heathen deities, and for the sake of the—to them—'unknown God,' they substitute a creature, 'something which resides in the soul of man, and rules its actions and movements, and to whom it is responsible.' Their system is somewhat different from, and a much nearer approximation to the truth than, the *deveitan* system, being a sort of mixture of Hindoo and Christian doctrine. I have lately had a man with me for some days, who was in part induced to forsake idolatry by one of these *Gooroowoos*; but, dissatisfied more with this, he is, I hope, seeking

the way of worshipping the true God. He informs me that there are several in his village who think in the same way with him, but are not prepared, as he seems to be, (for he ate daily with a family of Christians while here,) to give up caste, and other customs, for their souls' salvation. Some tracts and Scriptures, which he has read, seem to have been blessed to his conviction. However, I must not, with regard to him, be sanguine; as I have more than once found worldly motives concealed under religious pretensions, to my most bitter disappointment. He has gone to his village, with the design of bringing his wife and child. If he returns, I shall be more hopeful of him. I gave him no room to hope for any temporal support."

From the account of the proceedings of BURDER, the native reader, when, in consequence of the sudden indisposition of Mr REID, he was left alone, with suitable instructions, to prosecute the labours of a Missionary tour,—an account written by himself, and translated by Mr REID from his own language,—many extracts might be made. I confine myself to two or three particulars, such as contain new information, or suggest profitable reflection.—BURDER having noticed in his journal the headman of one of the villages, Mr REID interjects the following note respecting him:—"The *Goud* of this village was educated in our school, and has no prejudice against our religion; but he is so fully occupied by the business of the world, that *he cannot spare time*, he says, *to think about religion*."—In all ages, and in all countries, human nature thus manifests its identity. Of the men of the world in India and the men of the world in Britain, the excuses for neglecting religion are the

same. The validity of the plea of this Hindoo headman is practically recognised by many a thousand of our own countrymen. Just suppose the plea reversed. Suppose a poor awakened sinner to plead, in apology for his neglect of this world's business, that his mind was so engrossed with the interests of his soul and of eternity, that he had no time to think about temporal concerns;—how would the world ridicule and reprobate his enthusiastic folly,—and point to him as an exemplification of the mischievous effects of having the head too much taken up about such matters! And yet his plea would be sounder and stronger than the other, even by infinite degrees; as much sounder and stronger as the interests of an interminable existence are more momentous than those of a life which, “like a vapour, endureth for a little while, and then vanisheth away?” We do not admit the validity of the plea, in either use of it. Every thing is beautiful in its own place, and its own time. Religion should no more jostle out the duties of the world, than the world the duties of religion. All that we affirm is, that the men of the world are miserably inconsistent, when they vindicate themselves in acting upon it in the one case, and condemn and sneer at it where it is infinitely less unreasonable.

BURDER, in one of his addresses to the people, having spoken of the necessity of walking according to God's will, thus states the effect:—“Some of them said, *Seeva* is the preserver of the people of this world; and therefore we must walk according to *his* will;—to which I replied—No; we learn from your Shastres, and the history of *Seeva*, that he is not the preserver, but the destroyer of men; and this is very evident too from his

actions. They then said, but Seeva did a great many good things. What good things did he? I asked. They replied, when the earth was about to be burnt up, by means of *Negaindra's* poison, Seeva drank it all up."

"The Story"—Mr REID adds in explanation, and it supplies one illustration out of hundreds of the extreme absurdity and childishness of the "traditions of the fathers" of their idolatry—"The story is briefly as follows:—The king of the gods (*Devaindra*) having visited the earth, on his way passed by a *kishi*, (or exalted saint) who had, by his extraordinary merit, obtained a valuable necklace. With a view to show his respect to the king of the gods, the *kishi* gave it to him. But he, making light of so poor an offering, threw it on one side, and his elephant trampled it under his feet. The *kishi* being indignant, cursed him for his pride; and he, in consequence, lost all his wealth and property, which, at the moment when the curse was pronounced, fell into the sea. The king, being deeply grieved at his loss, convened the whole of the gods in council; and they devised the following ridiculous scheme. The whole united their strength, and cast an immense mountain into the sea as a churning stick, and the serpent god having, at the invitation of Seeva, given himself as the cord to churn with, they for some time employed themselves in churning, in hope of getting up the lost property; but in doing so, the serpent was so injured, that he vomited his poison, by means of which the sea would have been dried up, and the earth consumed as by fire, had not *Seeva* drank it up. From having done so, he was in danger of death, but to prevent this, *Vishnoo*, and all the gods, and all his

worshippers, spent the whole night with him in dissipating allurements, of music, fornication, and dancing ; by means of which they occupied his mind, and prevented the effect of the poison. The worshippers of *Seera* observe this as a feast every year ; and in it they pass the night in every abomination."

Nowhere, surely, has the aberration from rectitude in the moral nature of man been more affectingly apparent than in the history of the religions of the world. In no department has the *credulity* of the human mind more strikingly discovered itself than in *false* religions, and in none has its *incredulity* been more extraordinary than in the *true*. In the former, what is there that men have not believed,—on any evidence, or on none? In the latter, how hard are they of conviction, when proofs of every kind, the clearest and the strongest, are accumulated ! This is quite in harmony with the Bible account of human nature ; although not with the character given of it from the chairs of human philosophy.—Let it not be said in reply, that *christianity* has its samples of credulity, as well as the religions of heathenism ; and the doctrine of *transubstantiation*, for instance, be singled out in evidence. It is at once granted, that no experiment on human credulity could well go beyond that. But then,—it forms no part of christianity. It belongs to antichrist ; and therefore comes rather among the illustrations of my proposition, and the proofs of its truth.—And yet in christianity—in the gospel—there is what is fitted, by its very contrast with such absurdity and impurity as the preceding extract brings to view, to commend itself to reason,—and that,

even in its lowest and feeblest degrees.—BURDER proceeds :—

“ In answer to this, I observed,—From the vomiting of the serpent’s poison, how could the sea be dried up? or what danger was there of the earth being burnt up? This is a new property of a serpent’s poison. And if Seeva were a god, why did he require the help of gods and men, and the fascination of every vice, to prevent the destructive effects of the poison? And why do you, from year to year, now, to keep off the somniferous effects of it, pass a night with him in all manner of licentiousness; and from doing so, as fornicators, &c., hope to obtain heaven? I made some other remarks upon this subject. Some of the people of the village, heard the word with much attention, and said, the way of Christ is faultless, and he being without sin, is very unlike our gods.”

The entire account of this native teacher’s intercourse with his countrymen, is not a little creditable to him, discovering at once soundness of judgment, readiness of reply, and correctness of christian sentiment and feeling. And, as his conversion forms part of the fruits of Mr REID’S own labours, the account of it, given, in his own simple terms, by the convert himself, may with propriety find a place here. It may be followed hereafter by one or two others of a similar description, there being few things more interesting to the christian mind than such exemplifications of the power of divine truth, and the holy and happy tendencies of the gospel :—

“ I, WILLIAM BURDER, propose to write some account of my relations and of myself, and of our change of religion.—My relations, all being formerly heathen, knew not the true way, nor the

living God, but were under the delusion of Satan, shut up in gross darkness, worshipping images, and involved in wretchedness and sin. But how God in his infinite mercy dealt with us, delivering us out of the snare of the devil, I now proceed, praising his name, to describe. My mother's father (*Gooruppah*) was many years ago, in the army of king HYDER, as a *Jermindar*, (a Sergeant) His caste was a *Rajpoot*; but being accustomed to employ his spare time in the work of embroidery of clothes, he was taken out of the army by the king, for the purpose of performing this work for his wives. All his brothers died in youth, and in ignorance. But he was spared to a great age to receive the gospel; and he became a Christian. To him my mother and her sister were born, in his old age. When they came of age, they were married; and my mother had two children; of these my sister died in very early life, while my parents were heathens. Soon after this, my father, when I was only a few weeks old, left home for the purpose of traffic, and was carried off by disease on the road. I, of course, knew nothing of him, but he died while ignorant of the true way. After his death, my mother returned to her father's house; for my grandfather and his family were still unacquainted with the Saviour. At that time, the ministers of the gospel at Bellary, were in the habit of preaching the gospel in the bazaars and school-rooms of the Pettah, nearly every day; and the head of our household, my grandfather, having heard their instructions, and understanding that this way was the true way of salvation, spoke of it to some others, and brought them with him to hear them. After some time, by the blessing of God, and the prayers of his ministers, he and his family, being disgusted with their former manner of life, putting off their idols and other sinful customs, received baptism, and embraced the Christian religion. They placed their faith in Jesus Christ, left their own caste people, and saying—'This is the way of salvation; Jesus Christ is our God and Saviour; for us he gave his life a sacrifice, and rose to heaven as the all-powerful Redeemer;' they were unanimously received into the Church of Christ. After this, they in the service of God, every day attending the preaching of the word in the chapel and schools, received instruction. Six persons, four adults, and two children, were bap-

tized. Of these, several have died, viz., my grandmother, aunt, grandfather, and cousin." (These all died in the faith, leaving behind them the testimony of their sincerity, in the savour of a holy and consistent life). "My mother and I are the only surviving members of the family. My mother brought me up in the fear of God, after she became acquainted with the truth as it is in Jesus. She was for some time very much opposed to the Christian religion; but being brought regularly with the others to receive the instruction of the ministers, their words God blessed to the melting of her heart, and she began to inquire concerning her salvation; and, having believed in the Saviour, was, as before mentioned, baptized and received into the Church, in connection with which she has ever since been. After she became religious herself, she became very desirous to instruct me, and I always accompanied my grandfather and the rest of the family, to hear the preaching; and all of them watched me very closely. I went to school daily, and always repeated my lessons with my mother in the evening. After I had learnt to repeat the Scriptures, and read them pretty well, Mr HANDS used to take me with him sometimes to read at the preaching places. As soon as I had become sufficiently advanced in learning, Mr H. also sent me to the printing office, to learn the business half of the day; and the other part I attended school. Dear Mr HANDS at this time went to England. The Lord graciously preserved me at this time from falling into the ways of sin. In the meantime the Great Lord, who from the beginning desired the salvation of men, and sent his Son to save them, having put it into the heart of my dear teacher, Mr REID, to desire to make known the gospel to the poor perishing heathen, that he might be the instrument in delivering them out of their miserable bondage to the gods of this world, sent him to Bellary. - Some time after he arrived, he took me to be with him a part of the day; and when he became able to speak the language a little, he began to instruct me, and gave me subjects on which to express my thoughts. For a long time, I paid but little heed to the good advice he gave me; but it pleased God, after some time, to make it to take root in my heart; and by his grace, I was enabled to give up myself to be a disciple of Jesus. Being deeply convinced

of my sin, mourning over it, I turned to seek the Lord ; and when I had for a few months made a determination to walk in the good way, I mentioned to Mr R. my desire to come to the Lord's Supper, to commemorate my Redeemer's love to sinners ; for that I did not wish to go on any longer in the ways of sin, but wished to walk in all the ordinances of the Church of Christ. Having received much instruction and warning on this subject, Mr R., having made trial of my conduct, brought me forward as a candidate, and I was afterwards received into the Church." (He was received on April 14th, 1833). "After this, I was employed as a reader by my dear teachers, Mr H. and Mr R. I continued every day to receive instruction, to prepare me to preach the gospel to my countrymen, from these my dear teachers, and I have to thank God, that they have given me this situation, for it is a most happy one. I now, too, am permitted to go with these gentlemen when they preach in the villages, when I am glad to do all I can to aid them. That God should thus have honoured me to do any thing to assist his ministers, that upon me, a poor sinner, he should have bestowed such favour, makes me to feel trembling and fear. That I may not rouse his anger by abusing his grace and favour, I would always watch and pray for his help—Thus have I given a short account of God's goodness to my relations, and to me. For all his mercy, let the name of my God be praised ! So do I indeed praise. To relate such things, I am indeed unworthy. But on account of the joy and happiness which have thus been brought to me, I must ever give praise to Jesus Christ my Saviour. For all his mercy, with which, looking upon us, he thought of my family and myself, to him be all the honour and worship throughout eternal ages' Amen'

' WILLIAM BURDER.' "

A very different account is given, and with great heaviness of heart, of LAZARUS,—another native who had embraced the profession of Christianity, and who for a season "did run well;" and on whom Mr REID's heart's desires and hopes had been much set. This poor youth was tempted into sin by some of his heathen


relations; and he formed an illicit connexion with a young woman, whom he subsequently married. The only symptom of declension at first observed by his mother (ALEXANDER'S wife, who had adopted him) but without any knowledge of the cause, was a falling off in the fervency of his prayers. From Mr REID'S heart having been so much set upon this youth, his fall was a severe blow to him:—"Poor fellow!" he says, "I know he has bitterly mourned over his fall. He is quite changed, and nearly broken-hearted; but I fear there is still a want of godly sorrow for sin. Oh! that the Lord may still have mercy upon him! I have been loath to mention this before; but my heart has severely felt the stroke, and I do yet hope that the pains I have taken with this poor boy may not be all in vain. —He keeps himself as separate as he can from his wicked relatives, and has married the girl. Alas! the Tamul people are a constant source of trial to us, there are but few of them who have any steadiness of principle."

And another disappointment of assistance in his work, together with its compensation, he thus records:—

"The dear children have, in consequence of LAZARUS leaving, been entirely under my tuition; which, though it has called for a large share of my time, has been beneficial to them. The elder ones now relieve me of all the *fag* of instruction. I had hoped POORASHOTAM would have been of great use to me in this way. But, as I told you, he left me at Christmas, to endeavour to get his wife to come with him to Bellary; she having previously manifested a disposition to hear the truth. He travelled to *Chicacole* (more than 500 miles,) on

foot ; preaching the gospel in all the towns and villages through which he passed, and distributing tracts, of which I gave him a large supply. The objects of a long missionary tour, through a previously untraversed part of the country, were accomplished. His relations received him kindly at first ; but, finding him as zealously attached as ever to the gospel of Christ, they turned against him, and persuaded his wife not to listen to his instructions. However, she promised to him privately to go with him, if he were not going so far as Bellary, and would settle in Vizagapatam. In the meantime, Mr GORDON arrived, and wrote to ask me to allow POORASHOTAM to remain with him, as he had not a single Christian to help him in his work. I could not, after this, be so selfish as to retain him, and he is now settled at Vizagapatam. Thus I have lost another helper ; but the Lord will, I hope, make him useful where he now is, and will raise up some one else to supply his place, in his own good time."

His excellent father, even although the sanction of the Board of Directors had been given to the "Orphan School," had still lingering scruples and hesitations about its propriety,—dictated by the very best of principles. He was apprehensive that the engagements of the school might take up more of his time,—and that upon a work of which the future results were problematical,—than was consistent with the demands of his other and more directly Missionary occupations. This state of his father's mind having been communicated to him, he of course felt anxious to satisfy him, and to obtain his approbation to what had approved itself so decidedly to his own conviction. Both his filial affection, and his



high respect for his father's judgment, prompted this. He thus pleads the cause of his favourite Institution :—

“I am sorry to find, that still you have not fully approved of my plan of educating the poor orphans under my care.—1. One objection you seem to have to it is, that it will *occupy too much of my time*. Now, it is not unnatural that you should imagine so ; because you form your judgment from the time which is necessarily employed in the education of children in England. I cannot convey to your mind a correct impression of the difference between the English system, and that which I have adopted. Really, all I have to do, independent of keeping them under my eye, or, if I am away, under my wife's, does not occupy me more than an hour a-day. All goes on like clock-work, by a number of little intelligent wheels and levers, which are dependent on the main-spring, the motion of which requires regularity rather than effect. The monitors require merely to be kept at work ; and instruction goes on, silently and rapidly, and without trouble. Our family worship is in *Teloogoo* ; and this is, of course, an additional regular duty of the day, which occupies no more time than it used to do, when we are alone. Besides, M—— is a great help to me in this ; and some of the little things become useful to us in other ways.—2. *The risk of a supply of finances, or of my involving myself in pecuniary difficulties*. I assure you there is none. Were it necessary, I know I could find double as many friends as now assist me, who would come cheerfully and help me. But I have not sought this, because we have so many societies requiring their aid. But, were this not the case, there is no fear of the

children wanting. The children in this country are much sooner ready to maintain themselves than in England; and I could, if there were no other situations to be found for them, employ them all in our own printing office and premises. In case of their not displaying suitable mental qualifications for the work of teachers or readers, they will be thus disposed of.—

3. I purpose *limiting the number to twenty*, for the maintenance of whom I have now enough in hand for one year, even though I should receive nothing else —

4. Lastly, '*The Lord will provide*'—is a maxim which you have ever found true in your experience; and on that experience, if there were no other proof of it, I found my hope for future support. I must candidly tell you, my dearest Papa, that the greatest discouragement which I have met with in this part of my work, has been its not meeting with your cordial concurrence, and I do sincerely hope that what I have here said will tend in some measure to remove your prejudice against it. Had the Directors not cordially sanctioned it, I would not have undertaken it. The misery it has already relieved, is to me a sufficient recompence for all my trouble and anxiety on account of it; but I do hope God is blessing the work to a much greater extent, in making it the means of converting souls to Christ. Thousands and tens of thousands of rupees have been expended in Bellary upon our Heathen Schools for the last twenty-six years; and not one soul is known to have been brought to Christ. Two years have not passed, when I hope already three or four of my little flock have been gathered into the fold of the good Shepherd, and are now feeding in the green pastures of

heavenly wisdom. I do hope, my dear Papa, you will give me your hand, and help me on ; that you will give me the prayer of your faith and the assurance of your interest , and then I shall more cheerfully continue this pleasant and apparently promising part of my work. I am not so desirous of your pecuniary aid. I have no doubt of ample funds, but I do want your patronage, and I must beg you to give it me."

It is hardly necessary to add, that an appeal like this, —at once so affectionate in its spirit, and so satisfactory in its statements and reasonings, was not in vain ;—that it worked the change intended by it, and procured him, what he so earnestly desired, the approbation, the sympathy, and the prayers of his loved and revered parent. Who indeed could withstand it ?

His "*literary*" occupations at this time—all more or less directly bearing on his own great object—were as follows :—"The *Help to the Canarese* and Teloogoo languages is out of press. The Gospel of Mark is going on. We have nearly finished the revision. I have also revised the Teloogoo at the same time. I have lately been employed a little in revising a translation of the principal parts of the prayer-book which are used in ordinary services, into Canarese, at the request of a kind Christian friend, the translator to government, V. C——, Esq., and have made a translation of the same parts into Teloogoo. I have also translated several of our Canarese tracts into Teloogoo. I am now about to commence a translation of a Comparative View of the Evidences of the Christian Scriptures and the Hindoo Shastres, by Mr MUNDY of Calcutta ; which I shall probably enlarge upon in some parts. But my time

now is much taken up with the revision of the Scriptures in two languages. I am just beginning the Psalms in Teloogoo, which have never yet been printed in that language. Such are my chief literary occupations. As to active duty, though our dear brother HANDS returned in June, this still devolves almost entirely upon me."

The health of the Senior Missionary, good Mr HANDS, as before stated, was in a shattered condition, incapacitating him for any great amount of active service; his physical powers not seconding the enlarged desires of his benevolent spirit. In anticipating his withdrawal from the field, his Junior fellow-labourer speaks of him in terms of growing affection and esteem, and the value of such expressions is the greater, that they occur in private and confidential correspondence, not in documents that were to meet either his own, or the directorial, or the public eye,—correspondence, in which there could be no temptation either to suppress or to colour. "He is a lovely character," he writes, "and we never can be more comfortable with any one than we have been with him. I shall miss him much, as an adviser and elder brother; and my mind will become much more anxious than ever it has been, when he is removed from us. He looks forward to the separation with much anxiety. He knows it will be a hard struggle; but he has now made up his mind to it, and has sold his library, and almost all his furniture."

While he thus lovingly commends his own associate, I cannot find in my heart to withhold the following strong testimony to the character and labours of a most devoted and successful Missionary, of another denomin-

ation,—and who has since been taken from his work to his reward. If the terms of it should, in any quarters, give offence, I cannot help it. The offence will be groundless :—

“ I do not think that I have any particular news to tell you, except that the Church Missionary Society have cut off their right hand. They have separated from them that most indefatigable, most zealous, and devoted man, that Missionary of Missionaries, that man whom the Lord has ‘delighted to honour,’ by raising him to the superintendence of ten thousand families, who have been brought under the gospel influence, chiefly through his instrumentality; and why? Merely because he will not conform *in toto* to the ritual of the Church of England :—he being, as was known when he joined the Society, a *Lutheran*, and entertaining of course some little difference of views regarding church government. He is now dismissed from the charge of his flock; and his brethren, three in number, have left the Society with him. They are about to establish a New Mission at *Arcoṭ*, a most important field, and are now supported by the abounding generosity of christians of all denominations, all of whom sympathize with them and regard them as injured men. Of all the staunch churchmen here, there is not one who is not disgusted at this measure, and have all determined on withdrawing their support from the Church Missionary Society, and giving it to Mr RHENIUS. I think it is not improbable that they may ultimately enter into connection with our Society; and if they do offer, I am sure the Directors will gain, in every point of view, by receiving them. The liberal principle of our Society will engage the atten-

tion and admiration of all ; and four men will be engaged in their service, equal, if not superior, to any in connection with us ; all of whom are ready for work, and men of tried character. If you should ever have any thing to discuss on this point, please remember my opinion of them ; and moreover, that the only ground of separation is, that a Church of England Society can no longer entertain Lutheran discipline. It has nothing to do with the character of good men, for whom the Home and the Madras Committee express the utmost esteem and veneration."

The anticipated pain of separating with Mr HANDS was, when the time arrived, more than realized. The hasty letter, in which this theme was touched, while it begins in the tone of despondency, rises towards the close to the impassioned ardour and devotedness of the genuine Missionary. It may be useful to fellow-Missionaries ; and indeed, the spirit breathed in it is such as all the friends and followers of Jesus ought to emulate :—

" We are just about to lose our beloved brother, and are in great distress. The last few days I cannot tell you how much I have passed through, in the prospect of separation, and of being left alone in the Mission, with all the weight of its responsibilities upon me. When I left home, I knew not what it was, or I could not, I think, have ventured to enter upon it. But now I feel it. How shall I fill my beloved brother's place ? My heart sinks within me ; and what shall I say ? ' Lord ! help me, for I am weak, helpless, and insufficient ! Lord sustain me !—But I must be thankful. I have had a Father in Israel, to assist and counsel me

hitherto. We have, as a father with a son, laboured in the gospel, and I praise God, that he has allowed him to remain with me so long. I cannot find in my heart to keep him longer. Oh! love him for my sake. He is worthy of all the kindness you can show him.

“Oh, we want your help. Hold up our hands. Soon we shall have done our work, and we long to be kept diligent and steadfast in it. But we can do nothing of ourselves. Do you ever allow a day to pass without earnest prayer for us? Oh; do not, I pray you. You, dearest Papa, have served the Lord faithfully more than half a century; your prayers, then, are precious, and will be prevalent. Give me them, then, and they shall return in blessing to your own soul, and to the heathen, whose interest you have long been anxious to promote.

“Brother W. CAMPBELL’S return to England is another ground of grief to us, both as it removes from us one qualified for usefulness in the Canarese field, and keeps our other friends at Bangalore. But ‘the Lord reigneth,’ and he guides all by his infinite wisdom and love. Oh! what a delight is it that we can ever look to him! He is almighty, all gracious, all wise. Blessed be his name evermore! He is my confidence, and, though disposed sometimes, as in the commencement of this note, to despond, he raises me up, he makes me rejoice in his love. My sufficiency is of him. He is my all in all.

“Farewell, dearest Papa. I long to spend my life here; and nothing but necessity will move me from the field which the Lord has sent me to occupy. I would fain cast a lingering look to you, ‘to home and kindred

dear.' But I feel more than I ever did, that I am where the Lord desires me to be ; and I know it matters not ; —a few days, and we shall, if steadfast in our Master's work, meet in heaven. How much more happy will that meeting be, if, by our denying ourselves the gratification of the sweet fellowship of kindred on earth, we can be made instrumental in bringing a large and happy company to heaven with us ! There shall we tune our harps in praise to Him in whom we have believed, and through whom we have been introduced to its joys, and enjoy a recompence, not of any merit in our self-denial, but a recompence free as the grace, and proportioned to it, which has enabled us to live to Him. In this delightful anticipation, Farewell,—Father, Mother, Sisters, Brothers, Friends. Let us be diligent in working the work of Him who sent us, and then shall we dwell for ever in each other's society and in the presence of our Lord ! Amen !"

Subsequent letters continue to breathe the same delightful spirit,—the spirit of affection, humility, piety, devotedness, and zeal. He experienced divine support in parting ;—and was cheered by the providential coming to Bellary at the time of different christian friends, —among whom he specially particularizes a German Missionary, HEBECK, to whom, on his arrival with two companions, in India, he had written, offering them all the aid in his power, and who visited the station, for the purpose of obtaining counsel as to Missionary operations. He characterizes Mr HEBECK as a "holy man, of apostolic zeal and celestial fervour of soul ;" and adds—"his entrance among us has been the cause of great good to us all."

The same letter contains an account of "another of the native teachers,—NARGUM, alias —— (he is to be supported by a friend in England, who is to give him another name, which I do not yet know,)"—which, "being translated from his own statement, and bearing marks of original simplicity," may be acceptable to the reader, as Mr REID thought it might be to his own correspondents :—

"I, NARGUM, and all my family were Roman Catholics and worshippers of images. Being ignorant of the true God, and of the way in which I ought to serve him, I was ensnared in the devices of the adversary of souls, the devil, and, abandoned to the evil practices and lusts of this wicked and cursed world, was wandering in the ways of vicious indulgences and pleasures. In the year 1822, I entered into the employ of the Rev. Mr HANDS. (who is worthy of my esteem and love) as a house servant. He gave me a portion of the holy Scriptures, which I daily read. Some of the things of which it spoke I understood, but much darkness was upon my mind. In 1828, the Rev. SAMUEL FLAVEL came to Bellary, and I began to attend to his preaching; which, after some time, made an entrance into my heart; for he preached the gospel very clearly and very well. He distinctly proved, that there was only one true God, and pointed out the true way of life. He showed that Jesus was the Saviour of sinners, who should come into the world, and did come; and that no one could obtain the pardon of sin, and heavenly happiness, but through Him. These things being powerfully preached by him, I was led by the Holy Spirit, with some other members of my family, to see the deceitfulness (*maya*) or illusion of this world, and all its pomps and show; that this was indeed the dominion of Satan, and the high road to destruction and hell. I could not find in the Roman Catholic religion any proper way of salvation; no one could or would teach me how to get pardon; and I did not see any way in which the people who went to the Chapel differed from the Heathen; for they were all worshippers of idols, and lived in sin-

ful ways.* I determined to forsake all. I believed the living God. I was much distressed because, while I did not know Him, I had done so many wicked things to offend Him. I received the substitute (*wolu*) of sinners, the Son of God, whom God, in infinite mercy, sent to die for me; and I have endeavoured to serve Him as far as I am able, looking for His coming to judge the world, when I hope, with Him and through Him, to be received to heaven. I was received into the Church in 1831. It is to Christ I look to lead me and to help me; for I am too weak. I have a firm desire to live a good life; but I am unable; but He is able to keep me, and bring me to heaven. I was spoken to by the Rev. Messrs. HANDS and REID, about becoming a teacher, of which I was very glad. I had tried to speak to others of the true way, when I had time; but now I was rejoiced to be able to give my whole time to it. I began to assist Mr F. in July, 1834. I wish to live in this work, in which I have more and more pleasure. God has commanded us not to put our light under a bushel, but to let it shine before men; and I desire to show to others the true way of salvation. Thus has the great triune Jehovah, Father, Son, and Holy Ghost, had compassion on me, a poor, and wretched, and worthless sinner; and to His name be, through all eternity, the highest praise! Amen!

(Signed,)

"NARGUM."

* It is worth the reader's while to observe here, the light in which the practices of the Catholic Church appear in the eyes of the simple unsophisticated mind.—"they were all worshippers of idols." The points of resemblance, indeed, between Hindooism and Popery are very striking, and have been particularly pointed out by Missionary writers.

CHAPTER VII.

PRIVATE AND MISSIONARY LIFE—1836, 1837.

HIS work was now onerous and exhausting, Mr HANDS being gone:—yet his health and vigour were wonderfully maintained.—After enumerating his various daily engagements,—which I purposely omit here, as they occur again immediately in other connexions,—but which, assuredly, were more than enough to be regularly gone through for any length of time, by even the most vigorous, without a speedy exhaustion of both physical and mental energies,—and especially by one so anxious as he was that all should be done and done efficiently, and so sensitively self-accusing if aught was left undone, he adds:—“The Lord is, however, very very gracious, and gives me infinitely more than I deserve of his aid and blessing. That I and my fellow-labourers are not labouring in vain, I have cause for gratitude. There are at present a good many, about ten persons, whom I know to be under deep convictions, four of whom are now candidates for church-fellowship—two Tamil, and two country-born. Several others are in a

hopeful state. These good things keep me up wonderfully ; and, I do hope, make me more diligent and faithful. I would, indeed, desire to be kept humble ; and I hope I shall be, for really I see more and more how much I need to be so. What a poor, helpless, sinful, faithless servant of the Lord I am ! Oh, how wonderful that the Lord should condescend to employ such an one in his vineyard ! ”

These instances of success, occurring at such a juncture,—after the depression of mind occasioned by the loss of his senior associate,—together with the noble spirit of a faithful servant, devoting his whole self to the Lord’s work, to labour till death,—I cannot but regard as a pleasing manifestation of that Lord’s fidelity to his promises, and of his condescending kindness in imparting encouragement and animation, just when it was specially needed.

He laments, in this letter, the necessity for another fellow-labourer quitting the missionary field, from the failure of health,—whose services, in the station he occupied, he designates as “very valuable,” and pronounces him “decidedly the best missionary in the Madras presidency”—the Rev. Mr CRISP, of Madras :*—and, having glanced at the good he might be the instrument of doing while in England, he breaks out in the following earnest terms :—“ Oh, what a demand is there here for more labourers ! What are the young Christians and the young ministers doing at home, that they will not hear the plaintive cry of

* Now,—his health having, by the voyage home, and his short abode in this country, been recruited, presiding over the recently established Missionary Seminary at Bangalore :—of which more by-and-by.

millions of perishing idolaters—‘Come over and help us!’ Is the principle of compassion in their hearts extinct? Does the love of the Saviour cease to influence the heart? Is there such an extraordinary call for labourers at home? Or why is it that there are so few who offer themselves? America is setting a noble example. How her zealous and indefatigable agents are multiplying in all lands! In this country, indeed, they have been sadly tried. Many have fallen victims to the unhealthiness of the climate, and, I fear, some to a want of those comforts which in England might be regarded as superfluities, but are here, in fact, essentials to health; and others to their own zeal, which has carried them beyond their strength. These two last observations have special application to the ladies, who have been indeed most eminent helpers to their husbands.”

In a letter to myself, of February 13th, 1836, he adverts to the same subject.* Having stated, that “since he came to India, seven out of eleven had been removed out of the missionary field”—(that is, within a certain district, and in various ways,—especially death and loss of health compelling return home)—he enters into the inquiry—What is to be done, to render

* It may amuse the reader,—while, at the same time, it is not without a bearing on certain speculations in the theory of language,—to be told, that in this letter he thus apologises for addressing me—as he always did—by the designation PAPA:—“You must not think me foolish for adopting this *child-like*, not *childish*, epithet:—for I have a great liking to the word, as conveying best my idea of *filial reverence and endearment*;—and I have been struck with the beauty of it, as I have found it used in India, and in Eastern countries; where *appa*, *abba*, *ab*, *pap*, are all used as the most respectful possible mode of address for a child to use to a parent,—and not as a merely fondling term.”

the missions more efficient? He argues powerfully for at least *four times the number of Missionaries*,—and for *more at each station* than are generally allotted to it; so that no one part of the work might “*stand still*” on account of another, &c. :—where there is one only, death, or even disease, *throwing the station destitute* :—where there are even two, the same causes, and the constant liability to change, not seldom, it may be, *throwing the whole work upon one*. He instances his own case. I give the passage without hesitation; the restriction laid upon me as to the use I should make of it being cancelled by death, and, now that he is gone, only serving to evince the unobtrusive and unostentatious modesty of his character :—

“More than half my time in India I have laboured alone; and yet, Bellary is always supposed to have two Missionaries. Now, what can I do effectually here? The translations, and preparation for the work of the press (this is the only station which has a press), is more than enough for one person, to go on with as is desirable. But in addition to this, I have three English, and four native services in a week. I have to instruct all my assistants, to superintend all my schools, eight in number, to attend to the pastoral duties of our church, visit the hospitals, &c. &c.; many other things, which I need not mention. Of course, I can do nothing well in the sphere I have to fill; and beyond it I cannot stir. I mention this merely for your private information; and if you should ever make use of any part of this letter, please to leave this part out, as I would not boast of what I am doing, having more need to take shame because it is done so ill. I only

mean by it, that there is more than enough for four to do, to be done well, where there is only one."

His views, however, on this and one or two other kindred subjects, are more fully and forcibly brought out in a letter to Mr CRISP himself, who, before leaving Madras for England, had written to Mr REID, requesting from him any suggestions of what he thought might be beneficial to the service, for his direction during his visit home. Mr REID embraces the opportunity, and presses different points with great earnestness, feeling the value of the influence of such a fellow-labourer for their attainment. I should do injustice to all parties, were I either to withhold or to abridge the following extracts. After expressing his regret, respecting other two labourers, both much esteemed, who were under the necessity of leaving India, at the little probability, on different accounts, of their being able to return, and his anxiety for Mr C.'s return,—he writes :—
"Oh, my dear brother! do not let any persuade you to the contrary line of conduct! I am sure you will not:—but I cannot but express my surprise at the calculating policy of some, by which they would persuade men of God, who have consecrated their lives to their Redeemer, to detach themselves from the service of their Lord. On what principle? That of adding a few years to their lives; as if He, who is the author and giver of life, could not preserve them alive in this, as well as any other land, if he would; or as if a few years in England could do as much good as one-third the number here, particularly when the facilities of labour have been acquired. It is truly lamentable, after all the labour and time which are spent in rendering us compe-

tent to discharge our duties, to see one after another, thus qualified, leaving the field. What is our life? A missionary's life is as valuable as, if not more valuable than, other men's; but what is it? It is the time appointed to us by our Master to labour in his vineyard. And if he has called and qualified us to labour in this part of his vineyard, are we authorized to quit the post, with the determination never to return? I think not. To return to England, with a view to recruit, is quite a different thing; and is not only wise and prudent, but perfectly in consistency with our consecration to his service as missionaries. Where is the entireness of self-denial—where is the simplicity of confidence in God—where is the ardour of attachment to the Saviour's cause—or where are the bowels of mercies to perishing heathen, which are expected in a missionary, or which are consistent with the vows of his first dedication to his work, if he can bring his mind to such a resolution? Why are we not willing to be *spent* in the service of our Lord? Why should we count our lives dear to us, in comparison with his claims upon our service? What if a few years should be cut off from the period to which we might have lived in our own land,—did we not come out with this expectation? Did we not even rejoice in the assurance, as hastening the time when our Lord should come? My prayer is, 'Lord, enable me to serve thee faithfully in India, as long as thou seest fit to continue me on earth; and I desire no greater privilege!' Dear, *very dear* as home and all its associations are to me, the Lord has made Bellary dearer; and I should dread removal from it, as removing me from where the Lord would have me, and where he has best qualified me to

serve him. But I really scarcely know how far I am wandering. My pen is obeying the impulse of the fullness of my heart, on a subject on which I had no occasion to write to *you*.

“ I would, therefore, cheerfully avail myself of your offer, and beg that you would urge upon the Directors and the friends of Missions two points :—

1. The absolute necessity for keeping up large establishments at each mission station. The smallness of our numbers at present, or according to present plans, is such as prevents the efficient conduct of any of our missions. The frequency of changes, arising from this circumstance, often breaks off the most important connections which may be formed, and the benefits consequent upon such connections. The labours of the Missionaries are restricted to a very small circle, and very little impression is made upon the bulk of the people. In order to the efficiency of any one of our Missions, I consider that three brethren should be united in the work ; at such Stations as Madras and Bellary, four. Two of the brethren could, and ought to be, and *must be* if we are to evangelise distant parts, on the move, except during the rains, and a couple of months in the hot season ; when they could employ themselves in translations or tracts, &c. One would be at home to keep a charge of the Mission Church, Schools, and regularly to continue the English and native services in the town, &c. The fourth will have abundance of work in translations, revisions, correcting the press, instruction of Catechists, &c. He will be able to take a part with the third also. These several departments of labour might be occasionally alternated. In this arrangement, there

would be a provision made for emergencies, or changes in providence which might occur, and the interests of the Mission would be preserved from suffering so materially as they do now, from absence of the Missionary, or his removal. As an illustration of the painful circumstances in which Missions are left by the paucity of labourers, Vizagapatam will serve. But Bellary is not a less, perhaps in some points a more striking case. Three times now, I have been left for a year with the whole management of its business; and at present I have three English and four native services in a week; two translations, one Telooogo and one Canarese, under revision; an hour every day to instruct my assistants, which requires some little preparation; a day of each week is required for pastoral engagements; schools require constant superintendence; visitors from distant places are to be conversed with; the correction of the press, and the supply of work for it when required, by translating tracts, &c.; the direction of our religious institutions, correspondence, &c.; and an immense number of other duties daily demand attention. These are all independent of Mr PAINE'S or S. FLAVEL'S engagements. Now, how can these things be carried on by one person properly, particularly one so incompetent as I?—And then my labours are necessarily and entirely confined to Bellary. I cannot leave for a few days. What becomes of the district? Suppose I be taken ill; most of this work ceases. Blessed be God, that he enables me to do so much as I do! But my mind is grieved and distressed at what I see left undone, and at the imperfect way in which all is done. And I feel, too, that the anxiety of my mind, as well as

its constant occupation, is wearing upon the body.—Look, again, to Bangalore.—Besides, what a stimulus and a help to each other we may be! In travelling, too, together, double work, with fourfold results, would be done, while the business at home would not be left undone. How much more effectually would united heads and hearts work, than the single depressed and exhausted spirits of a solitary labourer! How would they encourage one another and support one another; direct in difficulties, and preserve from indiscretions!—Try, then, dear brother, and persuade the Directors to send out, as they did to the West Indies, fourteen Missionaries at once. It only wants an effort. The claims of the Madras Presidency you must plead. You must show to all that no good will be done by the handful who have ever been at one time in India. It is a stronghold of Satan; and to send such a meagre detachment to storm it, is little better than a vain expense of men and money. You must go in person to the academies and universities, and take the students one by one into their studies, and pray with them, and present before them the obligations they are under to come forward to the help of the Lord against the mighty. Tell them the fields are white unto the harvest. Encourage them with the prospect of success. Remove the injurious prejudices concerning the necessity of foregoing all temporal enjoyments. Inform them that they have all the comforts which a reasonable and contented mind can deem adequate. Especially tell them of the spiritual joys which a Missionary realizes, in labouring for so gracious a Lord, and even in enduring debility and sickness in his service:—point them to a Missionary's crown, &c. In

a special manner, urge the necessity of their coming from the paucity of our present numbers, and from the enfeebled condition of many of those who are already engaged.

“ But this is all rather human. I want you to press something still more important; and with proportionately more urgency, viz.:—2. The obligation upon all who love Zion to pray earnestly for this part of the Heathen world. Christians have had Missionaries employed here more than a quarter of a century, and what would be the aggregate number of converts? Infinitely more than will repay their coin and labour, and the lives which have been expended:—but how little compared with the extent of the country and the immensity of its population! And why? Because they have never united to pray as they ought,—fervently, regularly, perseveringly, and in faith,—for India and its Missionaries. —We have all the powerful obstacles to encounter in our work, without the support which is requisite to their being overcome. We are labouring as hard as we can, but we have not the power of Omnipotence brought to our aid. We are sowing widely the seeds of the kingdom; but the genial showers of heavenly influence are withheld. This is a call for prayer. Beseech Christians earnestly, then, to remember the labourers they send forth, in prayer before God.”

By the appearance in the public papers of certain views on the subject of general education, compared with the preaching of the gospel, as a means of evangelizing India, which an able and excellent Missionary of another Society had publicly expressed in this country, he was led to communicate his sentiments to my-

self on the point, at some length. It would not be justice to the party in question to give either the statement of his views, or the objections to them, without his having any opportunity to accredit the one, or to reply to the other. The following sentiments, however, on a point of no small importance, and essential to every missionary's and every minister's confidence in his work,—the self-evidencing power of the gospel,—have my hearty concurrence.—“Moreover, the *internal excellence* of the religion bears, in its doctrines and precepts, *as divine*, upon the judgment and conscience, with a force more powerful than any demonstration could do. Upon this we can depend for its reception among the generality of our hearers; and, if there be some few sceptical in their views, we may with these take the further pains of showing that there is a foundation, and a solid one too, upon which the system of truth which we have received rests. I am always suspicious of any views of Missionary labour which would substitute general education for the simple preaching of the Gospel. *This* is ‘the power of God to salvation,’ to Jew and to Greek, to learned and unlearned; and, however much may result from human learning, which may serve to help on the cause of truth, yet it must ever be a most secondary point in the work of Missionary Societies. As for me, though I am not merely a defender of truth, but an opponent of error, and though, in order to this, I try to acquaint myself with the *Shastres* of the country; yet I always feel, when preaching, best satisfied that I am in the course of obedience to my divine commission, and most confident of success, when I am making known ‘Christ crucified.’

He will still be 'to the Jews a stumbling-block, and to the Indian philosophers, as well as the Greek, foolishness;' but I know that he is 'the power of God' to the salvation of every one who believeth."

On the principle before stated, that I know few things more interesting, more confirming and edifying to believers, and more arresting of the attention of unbelievers, than exemplifications of the power of the truth in giving peace to the conscience and purity to the heart, I give the following—"Short account of MOSES, formerly *Ramaswamie*,—admitted into the church at Bellary on the 1st of May, 1836."—"This statement," says Mr REID, "is taken chiefly from an account of his experience given by a fellow-member in the church, and elicited in conversation with him. Two or three particulars are added, and the expression is modified, by myself:"—

"To the best of my recollection, when I was about the age of twenty-five years, I first felt that I was a sinner, and needed salvation; and being desirous of obtaining the favour of God, I made long pilgrimages to Kasee (Benares,) Ramovishvara, Tripetty, Tanamally, Madnia, Juggernaut, Conjeveram, Ramagheny, &c. paying homage to the idols at these places, and washing in the rivers held sacred by the Heathen. A period of seventeen years I spent in following lies, seeking peace to my troubled conscience; but all in vain. Of this time I spent five years in the worship of Vishnoo, and had my shoulders burnt with the *Chakrankita*, (a ceremony designed to point out special dedication, made by a hot discus, the symbol of Vishnoo, being applied to the shoulders.) For seven years I performed the worship of Seeva. The rest of the time I spent in the adoration of idols of my own making. About three years since, I arrived at Bellary; and, as I had often heard that if any one would take possession of a deserted temple, and, after erecting an image in it, pay to it their adorations, they

would obtain great merit, and God would reveal himself to them;— I, finding a deserted temple in the large tank, took possession of it, placing in it three images which I made, to which I daily paid homage. I, at the same time, worshipped the sun, and made many prayers, and paid every attention to the decoration of the images I had set up. I suffered also some very painful penances; often lying a long time in the sand; sometimes with my head covered with the sand, under a burning sun. I continued these ceremonies for the space of three months, and daily felt an increase of sorrow and trouble of conscience, in consequence of finding that, after all my pains, I could not obtain peace of mind; and that God was not pleased to reveal himself to me. When I was in this troubled state of mind, one day, when Mr FLAVEL was passing by to go to preach in the Kowl Bazaar, he came to me, and asked me why I was taking all the trouble, which he saw me from time to time doing, in worshipping those lifeless images which I had made myself. On my telling him that I wanted to find God, and could not, he said to me, ‘Come to my house to-morrow, (appointing a time) and I will show you a sure way to find him.’ after speaking a little more, he left me. I went the next day to his house, as I had promised to do, when he spoke to me very long about the vanity of idols, and showed to me the way of obtaining peace of conscience, through the blood of Christ the Saviour of mankind. This was just what I had been seeking for, and I felt great joy. I felt at once the truth of his arguments against idols, for I had my own experience to teach me, that they could do me no good. I was so fully persuaded that I had spent my life and strength in vanity and lies, that I went at once, after my conversation with Mr FLAVEL, and broke the idols to pieces, and threw the fragments into the tank. I took off all the marks of idolatry from my body, and returned home to my family, informed them that I had at last found what I was in search of these many years back; that God had sent his servant to teach me the way of happiness, and that I was fully convinced that it was the right way. I then knelt down and prayed to God, thanking him for his mercy in sending his servant to show the way in which to serve and please him. My relations were greatly provoked that I had determined

to forsake the gods of our fathers; and deserted me, with the intention of having nothing more to do with me. They continued so for some time, till they found that it would not keep me from persevering in the course I had taken; they then returned, but were constantly persecuting and abusing me. The Lord, I thank his name, has given me grace to bear all patiently; and they have, in a great degree, desisted from their attempts to draw me back to their ways. I have found great delight in regularly attending the house of God, and hearing his word preached. The more I have heard, the deeper have been my convictions that I was in the right path;—peace of conscience I have found from believing in Christ. I desire to serve the Saviour who has bought me with his precious blood, and ‘brought me out of darkness into his marvellous light.’ Since the time I renounced my idolatry, I have found true pleasure in serving the Lord. I cast my soul at his feet, and look to his sufferings and death for the pardon of my sins and my acceptance with God.”

At the Humpee festival this year, in consequence of the car of the god having been newly repaired and decorated,—of the propitious state of the weather,—and of the circumstances of the people being comparatively good,—the concourse of attendants was unusually large.—Dividing daily into two parties, which met during the intervals of work, their labours were abundant:—and they were not without encouragement:—

“The most striking and interesting circumstance which occurred, was the following. On the great day of the feast, Mr P. and Mr F. were engaged in the muntapah all day, and BURDER and I in the tent. In the afternoon, when I was addressing a considerable number of persons, a sudden clapping of hands commenced at the starting of the car. I, of course, expected that this would be a summons for them to leave me, and to retreat to the scene of idolatrous amuse-

ments, which had had such attractive charms when in prospect, as to bring them and their families, with much fatigue and expense, from their homes and villages to witness. Some few I saw began to manifest impatience; so I closed my address shortly, and, having given them some tracts, they were at liberty to go. One man then said to me, 'Sir, you had better go up to the muntapali to see the *tamoshee* (show) and procession.' I replied, 'My friend, from what you have heard from me now, you cannot surely suppose that it would afford me any pleasure to witness your idolatrous defiance of the God of heaven. No; I assure you, that if ever I have been to witness such scenes of iniquity, it has been with the sole view of ascertaining the nature of your ceremonies, in order the more successfully to expose their folly and sinfulness to yourselves, and to represent them in such a light to my countrymen, as may lead them to pity and to pray for you;—(and some other such remarks.)' I concluded by saying, 'Now, I do not wish to keep any of you who may wish to go; only, if there be any here who would prefer staying with me, I shall be very glad to stay with them, and give them further instruction.' I then returned to the other tent, in order to give those an opportunity of going who felt disposed. —Presently, an old man, who had heard the message of salvation with great joy for the first time that day, came to the door of the tent, and said, 'Sir, come and explain this book to me which you have given me.' I rejoiced, with grateful heart, to go, and found almost all the people lingering about the tent who had been with me before. They immediately sat down, and continued with me for near two hours; by which time, the amuse-

ing part of the ceremonies was all over. The intensity of interest which this old man and several others displayed during my address to them, affected my heart deeply, and led me to speak 'out of its fulness.' May it prove to have been by the Spirit's grace, a word in season! The old man asked me afterwards, if he might see me in private in the evening. I gave him encouragement to come; but he was probably afraid, for he had never spoken to an European before.

"Notwithstanding the crowds of people who were in attendance, it was with the utmost difficulty that the cars were drawn. They certainly would never have returned from the place from which they started, had not the Sepoys and Peons in attendance gone forth in companies, one Sepoy with each company of Peons, and brought the people, by fear or by force, and constrained them to draw it. This iniquitous practice, I rejoice to anticipate, cannot be allowed long. It is forbidden this year at one celebrated place, *Conjeveram*.—One disgraceful scene took place which Mr PAINE witnessed, which pleased the Brahmins, and disgusted many of the thinking part of the common people. It may have been done in thoughtlessness of its evil tendency. Two gentlemen (one high in civil and the other in military authority) and a lady followed the car down the street on an elephant, and surveyed it by passing round its three sides. 'See what great respect your people show to our gods,' of course, was the common remark upon their conduct; and many, no doubt, went away under the full persuasion, that it was designed as a mark of respect, if not of worship, whilst they would feel that the European was not very particular whether it was

Sceva or Jehovah whom he worshipped. Oh! how often are our own countrymen the occasion of scandal and reproach to that holy and venerable name by which they are called! Blessed be God!—that there is such a remarkable and speedy change beginning to appear in this point of view, and that so many are rising up in the country whose lives and characters shall effectually put to silence these slanders.”—No doubt such things as this may often be done through mere inconsideration of the light in which they may be viewed, and the consequences to which they may give rise. There may be nothing more intended than the gratification of a natural curiosity by a full and close inspection. The case narrated might be such a one. The parties were, in all likelihood, strangers to religion; and yet there might be no direct purpose to countenance and encourage the idolatry.—Would that all cases admitted of such an apology!

On his own birth-day (June 17th) he thus writes to one of his brothers, in the true spirit of christian humility and grateful devotedness:—

“This day, you will all, no doubt, be thinking of and praying for me. It is, indeed, a solemn day to me; and I have been endeavouring to improve it for my soul's good. Thirty years have now passed over me, gone by, never to be recovered; their thoughts, their words, their actions, all recorded in the book of the divine remembrance, and all the evil that is in them incapable of being undone. Alas! how little have I done for Him who loved me and gave himself for me; how much of my time has run to waste; how many opportunities of serving my Lord and Master have been lost; how much is there that is deficient; how much that is sinful in all

that I have done ! Oh ! if it were not for the mercy of our God through Christ Jesus, what would become of me ! But praises, eternal praises, to his name,—‘ in Him we have redemption through his blood, even the remission of our sins !’ Yes, in that blood, that precious blood, there is an efficiency to wash away all sin. May its efficacy be applied to me, and then, guilty and defiled as I am, I shall rejoice that I have not believed in vain. Again, I am brought to my knees before God, and my soul is bowed down to the dust, on account of the very things in which (alas ! you know not their nature as I do) you regard me as devoted. I have such a bad heart, that really everything I do in the service of my Saviour, not only seems imperfect, in partaking of my character as to infirmity, but actually must be sinful in the eyes of a pure and omniscient God. Here again, however, I have occasion for gratitude to my blessed Lord. ‘ We have not a High Priest who cannot be touched with a feeling of our infirmity, but one who was in all points tempted like as we are, yet without sin.’ ‘ If any man sin, we have an advocate,’ &c., 1 John ii 1, 2. Afresh I dedicate myself to Him ‘ whose I am, and whom I am bound to serve ;’ and oh ! pray for me, that I may each year serve the Lord more faithfully and fully. ‘ How much owest thou thy Lord ?’ is a question which I would desire ever to keep in mind. Oh ! that I may more fully estimate the immensity of my obligations.”

The same letter contains excellent remarks,—suggested by the state of his brother’s health at the time, on the design and tendency of afflictions, with corresponding fraternal counsels. And in touching on the

evidences of true religion, and of real interest in Christ, and especially on the christian grace of liberality, and the various temptations to parsimony, and self-imposing apologies for its indulgence, he introduces the character of a young man to whom his own ministry and private intercourse appear to have been profitable :—

“ What a deal of good I could do with a little money here ! Several tracts I have in a state of preparation for the press, but have not wherewith to print, so that I am obliged to write to distant christians, of whom I know nothing more than that they love the Lord, for what they can give us for the object. So it may be in every Missionary Station. I have lately been pressing this point of christian duty upon a young friend who has lately been brought into the fold ; and he has at once determined to devote one-tenth of his monthly salary and allowances to the service of his Lord. This will amount to about eighty rupees per month, or £8. He has accordingly given me, for our societies here, liberty to draw on him for forty rupees per month ; and the other forty he keeps as a deposit to meet other demands. This friend is a very superior young man, and is a great assistant to me in my translations ; and I have lately got him to join our sub-committee of revision. The two last communion sabbaths, he has come in and gone out forty miles to be with us. The last time he spent three days with us. He listens to me like a child in simplicity, when speaking to him of his religious duties and privileges. He is the head assistant to the collector of the ceded districts. His name is ———. I have never seen a more decided change in any one ; though he was always, as a worldly

man, very amiable. I hope he has derived some little benefit from his visits to me. I hail him a friend to whom I may always go when out on Missionary duties, as he lives in tents several months of the year in this district."

With this excellent christian friend he appears to have kept up a frequent correspondence; and a number of his notes and letters to him now lie before me. In almost all of them there is some reference to the translation and revision of the Scriptures, and the particular portions which were passing through his own and his friend's hands. They strikingly discover the extreme solicitude for critical and idiomatic accuracy in this department of his work, of which more may be said by-and-by:—"I have, as I mentioned," he writes, "got a Canarese Moonshce. He seems a very clever man in Sanscrit. In Canarese he is well read, but has not been accustomed to compose or write much. However, he will soon get this;—and I have already found he has discovered a good many errors in our way of writing, and, having access to any books in the language I want, I am able to get the best authority for the use of words, phrases, &c., which I never could before. *I believe nothing new, till he brings me authority from good books.*"—Minute criticism would not be understood.—In his correspondence with this friend, who for a time was partially resident in the Bellary district, and afterwards to the no small disappointment and concern of both (though in other respects a matter for congratulation,) was removed officially to Anantapoor, there are all the pleasing indications of the perfect familiarity of mutual christian intimacy and confidence. Of his lady, he says,

in a letter to another friend—"Mrs —— is truly a lovely character,—a warm-hearted, intelligent, and excellent Irish lady. They are very happy in each other, and unitedly in the Lord."—From the correspondence before me it appears that Mr ——'s christian experience was occasionally characterised by a self-diffident depression of spirit,—that the "joy of the Lord," which is his people's "strength," was not at all times, to the degree in which it was desirable it should have been, the inmate of his bosom: The kind christian allusions to this in Mr REID's letters evidently arose out of his own complaints of himself and requests for counsel.

In a letter, of which the date is July 5th,—presumed 1837—he writes:—"But enough on temporals. Your account of your spiritual trial especially excited my sympathy, and I have not forgotten to seek for you that grace which is sufficient to uphold and encourage you, from Him who is 'the Author and Finisher of our faith;' feeling assured that this is the most efficient means we can use of aiding each other in our christian course. We may thus engage, in each other's behalf, the help of his omnipotent arm, on whom our soul's salvation solely rests. My dear friend, think not that to you has happened any thing which is not common to all who are engaged in contests with the powers and principalities of darkness. Such times of fearful temptation are by no means uncommon: and they are, as I know by experience, hard to endure. But 'stronger is He that is for us than all they who be against us.' Be strong, then, and of good courage. He will never leave,—never—never forsake you.—Still, I think, when such trials come on us, they ought to lead us to scrutinizing,

self-examination. They are the fruits in general of unwatchfulness and heart-declension; and are generally designed by our gracious Lord to deepen our convictions of our defilement, to make us more loathsome in our own sight, more sensible of our weakness, more confident in Him, more grateful for his long-continued supporting grace. If these be not the effects they produce, be not content till you find that these do result from it. Proud self must be humbled. And, if we would see and value the salvation of the Lord, we must 'lay our hands on our mouths, and our mouths in the dust,' and cry out before him, 'Unclean, unclean!—Lord be merciful to me, a sinner!'—I have latterly, I think, more than ever felt the need of deep humiliation of my soul before God. We cannot keep our sins too much in remembrance. We cannot sufficiently mourn that they have so fearfully dishonoured God, and have brought shame and contempt, suffering and death, upon our blessed Lord. And the more we do this, the more shall we hold in estimation the 'unspeakable gift' which God has bestowed on a sinful world.—I must, I believe, leave you here abruptly. I scarcely know what I have said; for I am writing in the midst of my people, reading and speaking about me."

"I am truly concerned to hear"—he writes, in December of the same year,—“that you continue in circumstances of so great spiritual discomfort. You must not, my dear friend, be content, till you find the veil removed, and you are again refreshed by the returning smile of a reconciled God and Father. When the souls of any of his children decline from his ways, in heart or in life, he often deems it meet to withhold from them,

for a considerable period, the tokens of his forgiving mercy, and the assurances of his love. This is designed, probably, for the double purpose, of salutary and gracious chastisement and correction, and also for a trial of their dispositions and hearts. Not that the Divine Being requires to use any methods for ascertaining the real characters of his people; for he is infinitely well acquainted with them before any such trial is used; but that he makes use of this means of revealing their real character to them who are the subjects of the trial. It is frequently, however, a season of painful conflict; and as we are deprived in a great measure of the joy of the Lord,—which is our strength at other times,—Satan and our wicked hearts have a sad advantage over us. (Oh! my friend, take heed lest they should gain the ascendancy. You know where your strength lies. Let “your eyes be ever up to the hills, whence cometh your aid.” The throne of grace, and the compassionate Advocate seated at the right hand of that throne, must be your refuge in this your time of trouble and necessity. Be not afraid nor discouraged to make known your inmost soul to Him. Think of his grace, free and full, as it appears in his sacrifice of himself for us. Contemplate his sympathising compassion—

“He knows what strong temptations mean,
For he has felt the same”

—Rejoice in his assurances, to receive you graciously, to heal your backslidings, and to “restore your soul, and lead you in the paths of righteousness, *for his own name's sake.*” This is ground of confidence. It is for *his* sake, not our own. We have no claim; but He has

all worthiness. *Through him* we may and shall receive all we need. In Him the Father is ever well pleased. Take heed against coldness and growing indifference, or partial negligence of religious duties, particularly prayer. To these you will be tempted; but, as you are not ignorant of Satan's devices and of his ends in them, pray the Lord to deliver you from them; and *work* while you *pray*. As some good man I have heard of said—Give as much diligence in the work of your salvation as if all depended on your exertions, and yet lean on the Lord as conscious that you can do nothing.—This is a most important remark.”—“I would recommend your reading OWEN on spiritual-mindedness again, you have it, I think. Let your reading of the Bible, &c., be for a time, as much as possible, practical.”

Having mentioned to him, in another letter, certain friends who had been “called to pass through the waters of affliction,” and one of whom had been “removed from a world of sin and sorrow to one of bliss and glory, leaving behind her, in her sweet experience, a renewed and delightful testimony to the faithfulness and love of our compassionate Lord,”—he breaks out in the fulness of his heart:—“Oh! what a gracious Saviour he is in whom we trust! When so precious as in the day of affliction, and the hour of death? Could we but keep alive in our minds the impression of our obligations to him, how differently should we live!—What would hinder our present close fellowship with him?—What would be able to tempt our hearts to depart from him?—What would prevent the entire consecration of ourselves and all we have to his service?—Let us strive to be thus minded. Let us be faithful in our attach-

ment to him ; and let us look forward, in eager expectation, to the season when we shall enjoy the uninterrupted felicity of contemplating his excellence, tasting his love, and doing his will !”

It is not for me, in entire ignorance of those peculiarities—those *idiosyncrasies*—of constitution and mental character on which they so often depend, and by which they are generally so much modified,—to attempt tracing the “ spiritual depressions” of this friend and correspondent to their causes. So far as man could judge, there was in the character the most unimpeachable consistency ; and in every way in his power he testified practically his grateful devotedness to Christ and to his cause. He was eminently useful to Mr REID in his public work ; and there was a pleasing christian attachment between both the husbands and the wives. It is anticipating in point of time ; but an extract from a letter, of which the date is December 4th, 1840, little more than a month before Mr REID’s death, and which by Mr ——— is entitled on the back—“ the last letter I received from dear Mr REID,”—will be more appropriately introduced here than at that later period. It speaks for itself, as to the character of both the parties : —“ If spared to the end of the month, I will send you a regular account of all the moneys I have received from you for the last year and a-half or two years, I forget which, and the manner in which I have disposed of them.* In the meantime, I feel my heart constrains

* The letter is written under the intention of immediate compliance with medical orders that for a time he and Mrs R. should leave Bellary ; and it contains a number of minute directions as to what he wished done during his absence, dictated by the position in which he thus stood.

me,—and my pen does not disobey the summons, to offer you my most grateful thanks for all the personal aid and pecuniary assistance you have given me in my work. You have kept me from being so straitened in the means of doing good, as I should have been; and though, had I had two or three such friends, I might have been able to print a good deal more for the natives, yet your assistance has been peculiarly valuable, and peculiarly consolatory. The Lord reward you a thousand fold into your own bosom!" * * * "But what must I say for the other acts of personal friendship you have shown me many years? Dear friend, never have I had a friend in India I loved so much,—in whose welfare my heart has been so warmly interested. Long now have we known each other;—long have I felt with you at home,—sometimes, you may have thought, too much so; but if so at any time, I know it has been imprudent affection, rather than an idea of making myself something. I hope you have felt that I have known my standing in life in comparison with yours. I have felt, if I have not shown, that your confidence and friendship have been acts of great condescension on your part, of which I did not feel deserving.—How happy and thankful we are that you have been so well, except your dear sister. My dear wife presents many and sincere thanks (and so do I) to yours, for her two nice letters. She is still confined to her couch, and cannot use her pen. She has not written a *chit* since she has been ill. Her first letter will, I think, be to your dear wife."

I have only two regrets,—that I have none of the letters of this eminently useful and valued friend,—and



that I have no opportunity of expressing to him the sense entertained of his kindness on the part of the surviving relatives of the departed.

There is much that passes under the name of *Christianity*, that is Christianity only in name. Systems of doctrine and practice are honoured with the name, in which the ground of hope for sinners is as delusive as any proposed by Heathen superstition. The following is a case of conversion from the errors of *Popery*; and is just as really a deliverance from deceitful and soul-ruining dependencies, as any conversion from *Hindooism*. It belongs to Bellary, and it may be useful in the present day, when that "mystery of iniquity" is making such efforts to regain its spiritual dominion:—

" Account of CHOURROO MOOROO, lately admitted member into the Bellary Church:—

" I was born of Roman Catholic parents, and trained up in this religion; which I professed till about eleven months ago. When I arrived at Bellary, I was told by several persons that the religion which I had received from my forefathers was no better than Heathenism. I felt anxious to know the truth of this bold assertion; and, through the instrumentality of a member of the Mission Church, who read to me frequently the Word of God, and pointed out from it the errors of the Romish Church, and how contrary their practices and ceremonies were to what was appointed in it, I was much shaken in my former belief. This person also advised me to attend the preaching of Mr S. FLAVEL, which I did. After hearing him several times, my mind became more convinced that I had been led astray, and that my soul was in danger of perishing, if I did not forsake the worshipping of images, and take refuge in Jesus. From that time, I became more anxious than I had ever been in my life before, about my soul, and went frequently to speak to Mr FLAVEL, who showed to me very clearly what to do to obtain salvation, and removed every objection I had in my mind

against the Christian religion; of which, indeed, I was very ignorant. I immediately determined to renounce Popery, and spoke to my relations of the discoveries I had made of the errors of the Romish Church, and of the true way of salvation through Jesus Christ. As soon as they heard the confession I made, they were very angry with me; and, finding me continue in the same mind, they did all they could to persecute and annoy me, and at last they took me to the Roman priest, who publicly examined me. The substance of the examination was as follows:—

ROMAN PRIEST.—Why have you left us?

CHOUROO MOOTOO.—Because I have found out that you do not walk according to the Word of God, and do not teach the true way to obtain salvation.

R. P.—From your youth up to this your old age, you have remained in the Church; why are you now going to leave it?

C. M.—The reason of my remaining so long is, that I did not know better; but now, having heard the Word of God, I am determined no longer to endanger my soul by following those who can only lead me in the dark.

R. P.—What! have not we the Word of God with us as well as your present teachers? Listen to it now, for the Clerk will read a portion to you.

C. M.—I do not wish to hear it, for I know that it is not the true Word of God; for one thing,—it has not got the second commandment in it, which forbids image-worship.

R. P.—Then, are we all fools, and you only a wise man? Go, go out of this place.

Many other questions he asked me, but I do not remember them well. I thank the Lord, that he enabled me to speak plainly, as far as I know. As I retired, I told him that I had been too long led by him and others of his persuasion; but that I was thankful to God that I had become acquainted with the true religion of Christ, which alone can lead a sinner to heaven. The priest then set the example of deriding me; and I went out of the chapel under his curse of excommunication, and under the scoffs and ridicule of the people. I returned home joyful that I was delivered out of their hands. I have since found more delight in attending

the means of grace. I do not know how to tell how thankful I am that the Lord has had mercy upon me in my old age, bringing me to know my own lost condition, and leading me to Christ's atoning blood for the pardon of the sins of my past life. I trust in Him alone for the salvation of my soul, and I hope He will give me grace to serve Him the rest of my life."

Besides this case, there were, at the same time, various others of an encouraging description:—

"I am thankful to be able to state that the Lord is graciously affording us encouraging tokens of his presence and blessing with us. Since I last wrote, five Europeans and Indo-Britons, and seven Hindoos, have been admitted into church fellowship; all of whom have been subjected to that strict scrutiny of character, which has at all times appeared to me requisite, as the means of ascertaining the purity of our communion. The two last who were received, were the two eldest daughters of our dear brother, SAMUEL FLAVEL. The eldest, Mrs BURDER, has, for more than two years, given satisfactory evidences of piety, the younger was led, by means of a very severe illness, about six months ago, to attend to 'the things which belong to her peace.' The pleasure which this event has given to their dear father you may conceive to be very great, as they will now relieve him of much domestic anxiety, and supply, in some measure, the loss of his wife to his other children.

"I sincerely hope, that there is a stir in the minds of several others of our regular attendants among the poorer orders. Some good has, I trust, arisen from devoting my Friday mornings to the receiving of visitors for private conversation. Very many of the soldiers and others have availed themselves of this opportunity; and

I have endeavoured, to the utmost of my abilities, to render these interviews profitable. There is also ground for gratitude, that only one exercise of discipline has been called for,—in the case of a European soldier. The native Christians have given every evidence of steadfastness in the faith and practice of the gospel. I have lately adopted Mr CLAYTON's plan of farthing Missionary boxes;—and have now *fifty* boxes in circulation. I rejoice in this, as ensuring me the daily prayers of at least a hundred persons. It is an admirable plan; as it ensures regularity in a duty which too many Christians are apt to neglect, or but occasionally observe."

Entertaining, as I do, the fullest confidence in the judgment of himself and Mrs REID, respecting the beneficial operation of the Orphan School, I feel it, at the same time, an additional encouragement, in pressing its claims, that it appears to have obtained approbation and countenance so decided from judiciously benevolent Christians *upon the spot*, who were better able than we at home to form a correct estimate of its utility.—

"I am truly thankful to say," he writes to his father, on August 4th, in a letter chiefly occupied with pecuniary affairs, "that I am now promised regular support for all my little orphans, and little sums are frequently coming in from friends, altogether unsolicited on my part. Yesterday, we received more than 130 rupees'-worth of fancy articles, sent by the friends in England of a christian friend here, on its behalf. They are now selling off. This was totally unexpected; and, you will acknowledge, very kind. Another friend wanted to support a child; but they are all named after their supporters, and I had not one left for him. The system every one

approves ; and, if I had double the number of children, I should not want supporters."

It is a feature in the scripture character of a christian pastor, that he should not be "greedy of filthy lucre." Never could minister or missionary possess this feature more exemplarily, or be more entirely free of the contrary blemish, than was the disinterested subject of this Memoir.—In regard to the use of his stipend, or annual allowance, from the Society at home, he proceeded on a principle, of the obligation, or even the general propriety, of which I have never been able to satisfy myself. On this subject, he thus expresses himself:—

"I am, however, always thankful for aid in a pecuniary way ; because every pound I can lay out here with so very great advantage ; and I feel that, if I had a scanty salary, I could do but little in my work. I am allowed, for instance, seventeen *rupees* and-a-half monthly for a *Moonshee*. You may, perhaps, think me extravagant when I tell you, that I spend monthly forty *rupees* for my two *Moonshees* and two *writers* ; and these men are all worked harder than any in the country. I should be glad of two or three more ; and could find enough for them all to do. I have made my wants known to a very kind friend, Mr —, * and he is going to give me another *Moonshee*, and support him for me. The salary of my *Teloogoo Moonshee* is, perhaps, a little larger than other *Missionaries* allow ; but it is very small for the man. He is a very clever man, and would, in a collector's employ, get thirty—or fifty himself. He is my head *Moonshee*, and gets twenty-

The friend referred to a little ago.

one from me ; and, when I can, I give him a little present. In *Canarese*, I have no proper Moonshree, because I am unable to afford to pay one. The young man I have, I am training ; but when he is qualified, he will require more pay. My circumstances here, however, you will observe, are peculiar. The press being here, I have to correct all that goes through it. I am, therefore, besides being very careful myself, obliged to have persons capable of doing this work well. I am also, as you know, engaged in two revisions of translations, *Canarese* and *Teloogoo* ; besides translating books, tracts, &c., from other languages. I have a taste for such occupation, and it is also the most useful way in which I can answer the object of my Mission. I therefore think it my duty to spend as much of my salary as I can scrape together in this work ; because it is not mine, but the Society's, and the Society shall have it,—or rather the Lord shall have it.”—And a little after, he adds :—

“ You will see from this, that I have some comforts about me, and that I am not foregoing any thing necessary to my health or M——’s, but all that I can spare from salary, and all I can get from others, I can spend *well*, in promoting the cause of the gospel ; and, had I ten times as much, I could find means thereby of increasing my usefulness. The substance of these remarks, is,—I regard money as a talent to be laid out for God ; and the more he gives, the more I feel the necessity of dedicating it to him, and the more am I able to do for his cause.”

Now, I am far from questioning—who, indeed, will ?—the correctness of the view taken of “ MONEY ” in this last sentence ;—and not less far, the reader will



readily believe, from wishing to lessen the impression of the noble spirit of self-denying consecration of himself and his all to the work of the Lord breathed in these extracts. Yet I doubt the justness, and I still more doubt the obligatoriness, of their principle. I submit the following observations. The point is one of general interest.

When a salary is allotted to a Missionary,—estimated according to the circumstances and modes of living peculiar to the country, and to the particular station in the country, where he is allocated,—that salary, I presume, is not meant for the support of the Mission, but for the support of himself, or, along with himself, if he be married, of his wife and family. This being the case, all, ~~that~~ that can, in reason and justice, be expected of him, in regard to the supply of the Mission expenses, is his devoting to that object a fair proportion of his income, such as might be looked for from him *at home*.—It is at once granted, that there would be a great error, and a misappropriation of the funds supplied by public benevolence, in making the situation of a Missionary one of wealth and worldly indulgence; so as to render Missionary work a lure to cupidity, and a temptation to selfish indolence. The confidential managers of funds entrusted to their appropriation, while they look to the respectability and comfort of those whom they employ, are not warranted to look further. And even the terms thus used—*respectability* and *comfort*—are, like many similar ones, incapable of being very definitely circumscribed.—It would seem, then, that a Missionary is entitled to use his salary on the same principle as that on which a minister at home uses his. The latter is

not considered as under obligation to stint, and pinch, and deny himself and his family ; and whatever, by dint of parsimonious "*scraping together*," he can manage to save from his domestic expenditure, to devote entirely to the use of the chapel, or the chapel schools, or any other object connected with his ministry :—why, then, a Missionary ?—And then, further :—if a Missionary is not the subject of just reprehension, when, on a moderate and frugal scale, he expends his allotted salary on the ends for which it is given,—even the whole of it, with the exception of such a proportion as the claims of ordinary humanity and the cause of God may fairly require ;—suppose that he has a family, and that by a prudent economy, perfectly consistent with the station which his salary is meant to enable him to maintain, but existing, as all know, in different cases, in degrees so different,—he finds that a little can be saved for contingencies, such as may affect not himself alone, but the partner of his life and his family,—*does he wrong in laying this little aside ?* I cannot think it. And I am established in my conviction of the contrary, by the consideration, that, were Missionaries acting more upon this principle, they might, in part at least—it could never be more than in part—relieve the directors of demands which may come heavily, but irresistibly, upon their sympathies and their resources afterwards.—I am fully persuaded that the generous-hearted, self-devoted, scrupulously conscientious subject of this Memoir, went, in this matter, *to an extreme*. I admire, while I cannot approve ;—admire the principle, but doubt, and more than doubt, the correctness of its application.—In the latter part of his career, he pushed his principle even

further than at an earlier period. Circumstances had occurred, in the conduct of certain other Missionaries, by which somewhat keen reflections had been occasioned in some quarters. These, coming to his own ear, had awakened his "godly jealousy." The thought of any such reflection attaching to himself as might prove detrimental to the name and cause of his Master, was gall and wormwood to his sensitive spirit ;—and he was driven by it to the greater lengths of self-denying privation.—In a letter to myself,—September 21st, 1837—he enters into this subject at some length, consulting me on the propriety of his principle, and of the course it led him to pursue, as well as on several other topics of moral and official casuistry:—and *inter alia* (which may show how far he went) he mentions his having *sold* useful articles of household furniture,—to the amount of *two hundred rupees*—£10,—of which the one moiety was laid out on the printing of his translation of a treatise on the evidences of christianity for the use of the natives,—and the other on the purchase of a printing-press for the Mission!—Indeed, he seemed to grudge, as if it lay like a crime upon his conscience, having anything in his house beyond what absolute necessity rendered indispensable. He regarded nothing beyond this as *his own* ; and felt as if every thing in the form of comfort and enjoyment were procured by the misappropriation of what belonged to others.*

* In a communication to Mrs R^{and}, subsequently to Mr R^{and}'s death, to which further references will be made hereafter, Mr THOMPSON thus traces this part of his valued brother's conduct to its origin :—"Soon after I joined the Mission at Bellary, some questions of great practical importance came before us. A long and demuratory letter, on the defects of the present system of Missions, appeared in the *South Indian Repository*. The spirit of the

In the history of this Mission, as in that of others, illustrations occur of the danger of setting out upon unjustifiable principles, in regard to any public measures ;—there arising always a subsequent difficulty in recalling such principles, when the evil of them comes to be known and reclaimed against, and in changing the practice that has been founded upon them. I allude

then unknown writer, and his distinct avowal.—‘ My sole object is, to lead our christian friends, and above all our dear Missionary brethren, to examine their present system ’—led us to anxious and prayerful examination of our style of living, including intercourse with Europeans, and of our engaging in English preaching. We were not so much convinced by the writer’s reasoning,—if such it might be called,—as desirous of ‘ taking away occasion from them who sought occasion ’ against us, in resolving to relinquish our English service, excepting once a-month, when the Lord’s Supper was to be administered to the members of the English Church connected with the Mission,—to as great an extent as duty would warrant, to give up the society of Europeans,—and to dispose of those articles of furniture which were not absolutely needed, or which might be deemed inconsistent with the plainness of a Missionary’s dwelling.—These measures were at once adopted, much to the grief of some of our pious friends.—And now, after the lapse of five years, I am ready to confess that we attached more importance to the letter of an anonymous writer, than its overstated, partial, and in some cases palpably absurd charges deserved, or than was due to the temporary excitement it occasioned. The remarkable conscientiousness of our beloved friend led him into error ; but it is one which can easily be forgiven, and it is illustrative of his character. It has become too much the practice of the times in which we live, for men, under the semblance of great ‘ zeal for the Lord of Hosts,’ to take the advantage of every occasion, be it appropriate or not, for offering their crude remarks and petty criticisms on the charitable Institutions of the day. Such strictures are generally as little distinguished for modesty and candour, as they are for discrimination and good sense :—but they attract attention by their novelty ; and, being often repeated, they are believed to be just, and make an unhappy impression on the public mind. Missionaries in India, as if they had not trials enough to weigh down their spirits and bring them to a premature grave, have in this manner been made to suffer exquisite anguish by those who profess to be their friends. The sensitive mind of your beloved husband felt deeply whatever affected the cause of Christ through the character of Missionaries ; and in some cases, it may be, he was over-solicitous to avoid giving offence.”

now to the notorious fact of the officers in the East India Company's Service—both civil and military—having been, in various instances, required or expected to countenance, both by presence and act—the act of aid, or even of conformity—the *idolatries* of the East.—Every thing of the kind—whether in the way of positive requisition or of tacit expectation—was from the beginning wrong,—decidedly, infamously wrong;—and on the part of a corporation calling itself, after the fashion of its country, *christian*, miserably inconsistent. And what should never have been done, should never have been continued. Every subsequent hour, it was more than time for its instant and entire abolition. But while bad things—things involving the violation of moral principle—require immediate abandonment at whatever risk, the risk is sometimes not small in effecting it,—and the mischief alas! frequently comes to fall upon the wrong parties,—the parties that are innocent of the evil :—

“ We are anticipating a serious stir here very soon among the natives, in consequence of the issue of the order from the Government, sent by the Court of Directors of the East India Company, to withdraw all interference of the Government servants with the idolatry of the land, and all support from the Pagans. It has been issued at Salem; and our brother WALTON has been thrown into great trouble on account of it. It is attributed entirely to the influence of Missionaries; and is associated, in the minds of the natives, with an idea that the Government are going to force Christianity upon them. All the schools are deserted there; and they will not allow Mr WALTON to preach; or will not listen

to him, if he attempt it. I trust this will not be of long continuance; but I should not be surprised at its being general throughout the country; and the effect will be a persecution of the native Christians, and every thing which can be done will be done to annoy us in our duties. But the Lord's hand overrules all things; and in the assurance that he reigns, we are confident, and rejoice that it will issue in good."

In September of this year, he transmits a journal of a missionary tour by his new assistant Mr SHRIEVES, who was accompanied in it by BURDER, under the new name (given him by friends in England, who had engaged to support him) of *Onesimus Meiklem*. The journal discovers a very creditable amount of zeal and diligence, as well as of clearness in stating truth, and shrewdness in meeting and combating the objections and arguments of opponents. A very sensible Brahmin, after for a while taking up the defence of Hindooism, said—"Sir, the way of salvation you preach is true; and the people are convinced of the evil of idolatry, and of the Christian religion being the only way of salvation:—but they want confidence to make a profession."—"A Malabar old man," he further mentions—and every reader must feel the case to be one of no little interest, "about the age of *ninety-two*, who cannot walk without the help of a stick, has been a regular attendant on the Bungalow for instruction; and I hope he is a serious inquirer after truth. He intends, in a short time, to leave this place for Bellary.—I was affected at the sight of this old man, when I reflected that his sun would so soon go down, and he inquiring after the 'Sun of Righteousness,'—which, I hope, is rising on his soul,

dispelling the shades of darkness.”—The journal, like all others, contains many manifestations of the extreme indifference and the deep-seated enmity of the human heart, in regard to the God of truth and the truth of God; and yet is by no means without incidents and symptoms that are favourable and encouraging:—putting one ever in mind of expressions in the history of the Acts of the Apostles—“Some believed the things which were spoken, and some believed not;”—“some mocked, and others said, We will hear thee again of this matter.”—In the letter which accompanies this journal, Mr REID himself mentions the opening of a European • Chapel, in circumstances, and with accompanying particulars, of no ordinary interest:—

“I last night had a very interesting service, the opening of a little chapel in the cavalry lines, built at the expense of the staff-sergeants, and farriers, and trumpeters connected with the 7th regiment of Native Cavalry; among whom the Lord is, I hope, working a good work. The chapel was thronged; and we enjoyed a very interesting season. I addressed the people from Psalm xcvi. 6. ‘The claims of the Divine Being to the reverential worship of his creatures.’ There have been several souls born in the little place, in lieu of which this is built. It is now too small. Of one who was formerly brought in to the fold of Jesus in this little place, in 1831, we have lately heard that he was removed to the church triumphant, leaving a sweet savour of the grace of Jesus, and a powerful testimony of his love, to those united with him in the 1st Light Cavalry, now at Nagpore. Oh! that many more may here be gathered in! Present appearances are very encouraging; and we hope

will not disappoint us. There are seven persons from among them now in fellowship with us, and six more, we think, that we shall have, the pleasure of uniting with us shortly ; some others are hopeful inquirers. Mr HANDS may, perhaps, like to know the names."

The names are then subjoined.

In October of this year his heart again overflows with the emotions of pious gratitude, on the birth of another son.

In justice to truth, and in fairness and faithfulness to him, I dare not omit the following sentences from the same letter :—

" We have had, during the last week, a visit from the Bishop and Archdeacon of Madras. The Bishop, Dr C——, is a very excellent liberal-minded man, and well fitted for the exercise of the episcopal duties of his church,—in this land of liberty, as it regards ecclesiastical matters among Christians. He was very kind and complaisant towards me, when I was in his company. He presided at our Bible meeting, and tried to do all the good he could ; but he is very feeble, and will not, I fear, long continue his labours in India. I fear, however, that their visit will not do much good, but may do much harm, among the most interesting part of the little community here,—the young, and some who were inquiring after the truth, but had not reached any thing like satisfactory acquaintance with it, or felt its sanctifying power. These persons have been '*confirmed*,' and now think all is well with them ; that the Bishop, who is an acknowledged good man, has blessed God on their account, that they are *regenerate*, and that their *sins are pardoned* ; and what can they now want for peace

towards God, or confidence regarding their eternal safety? Miserable delusion! Woe to the Church which thus leads blindfold its disciples, from an attachment to the forms, and a disregard to the vitals of religion! Six years of plain practical preaching is now become a thing of no efficacy; an easier way to peace is found than 'penitence towards God, and faith in the Lord Jesus;' and eagerly is it embraced. In vain do I now stand up to illustrate and enforce the plain requisitions of the gospel.—Well, this is my duty, nevertheless, 'whether men will hear, or whether they will forbear;' and thus only shall I 'deliver *my* soul' from the guilt of blood. Pray for me that I may be found faithful."—This is only one exemplification out of thousands, of the soul-deceiving influence of such systems of *externality* in religion.—The infant takes its vows upon itself by proxy;—in its baptism is regenerated, and made a child of God;—and then, at a certain age, is taken off the hands of its godfathers and godmothers, on being able to repeat the Lord's prayer, the creed, and the ten commandments, and becomes, by the bishop's benediction, a *confirmed* Christian! Is there any thing like this in the New Testament? Or is it possible that it should operate otherwise than deceivingly and ruinously to thousands? How could it fail to impede and thwart the desire of the Missionaries for the true spiritual conversion of those among whom they were labouring, when this kind of "*religion-made-easy*" system was introduced? How delusive to the *confirmed* amongst the European professors of the christian faith; and how false the impression it was fitted to make on the minds of the native population generally, of *what christianity*

is, both in regard to principle and to practice!—O that the Lord's servants and the Lord's people in that church (of whom there are so many) were led to reflect more seriously on its mischief-working tendency,—and, spurning away ecclesiastical and parliamentary enactments, to follow out the spiritual principles and spiritual statutes of a spiritual kingdom!

In the following month, Mr PAINE having the District Committee's Report to print, and various other articles in Canarese and Teloo goo to keep the printing-presses in full operation for some weeks,—Mr REID availed himself of the opportunity for a Missionary tour, having in view, at the same time, the re-establishment of his somewhat enfeebled health;—thus invariably, with conscientious fidelity, combining the official with the personal,—health with duty, and the *utile* with the *dulce*. His plans were never formed on a self-sparing principle. His danger was rather that of projecting more than the state of his constitution admitted of his safely effecting. But he was ever learning by his own and others' experience,—ever closely marking the comparative efficiency or inefficiency of various modes of working;—and some of those plans on which a negative was, perhaps necessarily, put, had probably more of discretion in them than to the inferior knowledge of others might be apparent.

He was greatly delighted on hearing of the “noble” resolution of the Society passed at the anniversary in May of that year, to send out *fifty* additional Missionaries to different parts of the world within the next *twelve months*; and fondly trusts that INDIA may have its due proportion. Having adverted, in one of his let-

ters, to the duty of ministers to infuse into their people the Missionary spirit,—the spirit of compassion and zeal “for the poor Heathen,” and thus forwarding Missionary work,—he says—

“It is not brilliant talents, but good plodding perseverance, animated by love to Christ and compassion to souls, which is required for the work ; and these, united with faith in the divine promise, and reliance on divine grace, and a moderate share of understanding and learning, will do much more in it than all the wisdom of this world. I am, therefore, glad to hear of ministers and other christians pledging themselves to use their influence and prayers for this purpose ; and I am sure of this, that those who are best qualified for the work are of that humble class who think every one better qualified than themselves, and who will not, on this ground, come forward unless they are sought out, and encouraged to enter the field.”—And he subjoins the following piece of intelligence :—

“I do not know whether I informed you of the formation of an Indian Missionary Society ; the object of which is to raise up and employ in Missionary work, in Stations wholly native and unoccupied by Missionaries of other Societies, native and Indo-Briton labourers, on small salaries. It has commenced under rather promising circumstances ; and the first applicant for service, I have lately received an application from the Committee, to educate for the work. He is a good young man, an Indo-Briton ; and I should like very well to have the privilege of training him for his office :—but I know not whether our District Committee will allow me to undertake it. I have written to them to ask their advice and

permission to do so. If this Society meets with support, as I think it will, it will, by-and-by, supersede the necessity of sending Missionaries from Europe ; however, this will be a work of time. If young men are ambitious of this the highest honour in the world, of promoting the advancement of this period, let them come now ; the time of thus employing their energies will soon be closed to them. An evident mark of the decided though indirect usefulness of Missionary work is seen in the case of the applicants for it in this Society, viz. :—three out of four of the present applicants are persons who received their education in the Bellary Charity School. I forgot to mention this to Mr HANDS ; perhaps the PAINES did before, but I think not ; if you see him, therefore, please to tell him of it.

* * * * * This will be a ground of great joy and gratitude to our dear brother ; and it is news of a kind of which I hope to communicate much to him. It is, indeed, the “ bread cast upon the waters,” which shall be “ gathered after many days.”

It was in the year 1836 that Mr HANDS returned to India ; but not to Bellary. He gives the following account of his *visit* to that Station :—

“ On my return to India the third time, in 1836, I was appointed to the Mission at Bangalore ; but as early as circumstances would allow, I visited my dear old Station and friends at Bellary. I found my dear brother R. still labouring with all his wonted zeal and diligence, but evidently with diminished strength ; his constitution was beginning to give way, under the increasing weight of care and labour which then lay heavy upon him : but when the propriety of a return home for a season, with

your dear daughter, who seemed also to need a change, was suggested by a friend,—he replied, ‘No; so long as I am able to go on with His work, I cannot think of leaving it. If it be consistent with the will of God, I would prefer dying at my post.’

“We spent a delightful and profitable month together; and we parted, hoping to meet again before we had finished our work. That hope has not been realized; he has been called home, and has entered into his rest before me; but the separation will not be long; we shall, I trust, ere long, meet again in that better world, where pain and parting shall be known no more.—The removal, to our beloved brother, has proved unspeakable gain; but our Indian Mission, and especially that at Bellary, have thereby experienced a loss, which I know not when or how can be repaired. However, it is the great Head of the Church, the Head of Missions, who has removed him; and we know He ‘doth all things well.’ He made our dear brother what he was; and can bestow upon those who succeed him the same gracious endowments.”—This is an early anticipation of an event which was still at several years’ distance:—but the reflection at the time of parting was a natural one, and it could not well find a place again.*

In March, 1837, he writes to one of his sisters—“Every month my work seems to increase, and my strength for carrying it on to decline.”—It was, therefore, “with great joy they received their dear brother THOMPSON under their roof” in the previous month.—Of the promising talents and amiable christian dispo-

* The general character of Mr REID and his labours, contained in the same letter, hereafter.

sitions of that excellent associate, he speaks in the highest terms of satisfaction. And, in proportion to the satisfaction felt by him was the corresponding dissatisfaction with the proposal of the Directors that his new fellow-labourer should remain at that station *for a year!* He complains of this; and surely not without reason. The resident Missionary would thus have the unavoidable task devolved upon him, of helping forward the *novitiate* in his study of the native languages, as well as of other departments of knowledge; and then, when he has just completed the preparation of the instrument, it is taken away, before he can reap from it almost any of the benefit. It must be evident, that a frequent repetition of such a process would be a burden rather than an aid. —In the present instance, the proposal was not carried into effect. Mr THOMPSON remained at the station; grew in favour; was esteemed and loved as a brother; and, after two years, returned to this country; carried out a wife;—and Mr REID's death having taken place during his absence, though without his knowledge, he is now the senior and resident Missionary at the station.—But more of this again.

In regard to what I am about to notice, I am as far as possible from intending to attach any blame to the Directors of the Society. I have not a doubt of their having been actuated by the best of motives, and by considerations which to them appeared,—and in all likelihood justly,—sufficient to warrant the course pursued by them:—yet they will pardon me for suggesting, that, when they *know their man*,—when they know a Missionary to be one who has no inclination to spare himself, but who, on the contrary, discovers an anxiety

to apply his powers and employ his time, in every department of his work, to their utmost stretch, and to the very best advantage,—to “spend and be spent” in his Master’s service;—when, along with this, they know him to be a man of calm and steady purpose, not a fickle novelty-monger, a “*cupidus novarum rerum*,”—and when, still further, they have reason to trust in the soundness of his judgment respecting his own peculiar qualifications and turn of mind,—and what is likely to prove most effective for the present and permanent interests of the Mission;—a considerable amount of deference should then be shown him, in regard to the particular course he may, in existing circumstances, deem the preferable one.—What I mean will appear by letting him speak for himself. His spirits had been sunk by a feeling of his incompetency for the efficient execution—the execution to his own satisfaction, according to the high standard he had set himself—of the various departments of his work:—he was fond of the *translation department*; and he, at the same time, had the settled conviction, on various grounds, of its superlative importance:—the depression of his spirit was lowered still more by the circumstance of the views of the Directors not being in full concurrence with his own:—and in this position of mind and of affairs, he thus writes:—

“I am, perhaps, more than ever, called to exert my mind in the work, of the press, notwithstanding the expressed wishes of our excellent Directors, that we should give less attention to such work. But large Missions are now established at *Dhurwar* and *Mangalore*, by German brethren, who require Canarese Scriptures; and a request has been tendered to me, privately

in the first instance, but will soon be publicly, to carry on the printing of 10,000 copies of the Teloogoo New Testament, no one at Madras being able to undertake the work, and the Scriptures in Teloogoo being now very nearly out of print, and a new Teloogoo Mission being about to be formed at *Masulipatam* by the Church Missionary Society. I am also going on revising and printing the Old Testament in Canarese and Teloogoo. Without Scriptures we can do nothing; and I wish I could obtain the entire sanction of the Directors to employ myself in that work. It is a most important one, and I know that I have, in some measure, qualified myself for it. I have also more means of assistance than any of our brethren have, or ever had. Some one must do it, or we shall all stop. But I cannot go on long, I know, with it, unless the Directors send out some one to relieve me of many other duties. I can go on with this,—preach every evening in 'the Pettah or Kowl Bazaar,—and attend to my school, by the Divine aid and blessing; but more than this I do not feel able for. Besides this, I am now oppressed with care and toil, and am, I fear, sinking under it. My strength is declining fast; I am frequently faint, and my stomach is excessively weak. I am seldom a month well; and then have to go over the same regimen and medical course again,—*mercurial pill, rhubarb and magnesia*, and then *bitters every day for a month*. What I am anxious to be relieved from is, *all English duties*, excepting occasional services. I will work as a Missionary; but nothing is so hard upon my strength as English services, preparation and conversations for spiritual instruction with Europeans, superintendence of schools,

and the many missionary duties associated therewith. I am thinking of writing to the Directors, if I do not get permanent aid soon. What use is it forming new Stations, while the old ones are left to the care of one individual, already enfeebled by climate, and depressed with the weight of his labour? I sometimes think that I shall not be allowed to remain here long; but that my stomach disorders will assume a more permanent state of bodily disease, and occasion my return to England, or my removal to another and better world.

* * * * My life is in the Lord's hand, let him "do with me as seemeth him good;" but I think that my circumstances ought to be known, and some provision made for my relief. The work of translations, and of revising and superintending the press, is enough for two Missionaries' time and strength, for six hours a-day at least. I employ *eight* generally in it.

"P.S.—I find I have in a hurry expressed myself too strongly in regard to English duties. I mean to say, *in conjunction with the others*, they are so oppressive. Blessed be God! he has not in these left me without encouragement, and I would leave it to Him to direct me as to giving them up; and, certainly, I would not relinquish them, unless the people were well provided for otherwise."

In a subsequent letter, he adverts to the depression of his animal spirits when the preceding was written, accounting for it from the state of his bodily health at the time:—and, having mentioned his being now better,—as the altered tone of the communication, indeed, itself sufficiently indicates,—he says:—"I think I am a good deal the source of my own sicknesses. I am

so strongly affected by anxieties about the work in which I am called to labour alone. The cares of the Mission are upon me :—the trials of each member, and the care of souls, which I cannot, consistently with my duty as a Missionary, attend to as I ought, press on my spirits,—so that my mind is excited by everything that occurs in the Mission, whether prosperous or adverse, beyond what my bodily strength, already enfeebled by hard and constant labour, can well sustain. If I had more faith, I should not be thus sadly troubled as I too frequently am ;—though this alone would not altogether prevent it.”

My readers have probably read or heard of that most extraordinary association of banditti—the *Thugs* ; an extensive and organised fraternity of robbers and murderers,—which is now known to have existed to a great extent and for a length of time in India, but of which anything like accurate and consistent accounts in this country are but of singularly recent date. The statement given by Mr REID is in the form of an abstract from the work of Capt. SLEEMAN, in the Honourable East India Company's service,—whose accuracy, he says, may be fully relied upon.—Even the abstract is long ; and, how interesting soever, it would be out of place here. I must be satisfied with what Mr REID himself says of this fearful community ;—of which the deadly effects were felt and deplored for many a day, while few, if any, it would appear, were aware of the cause ;—which was wrapt in sworn and death-bound secrecy ;—their horrid plots of assassination and murder being framed so artfully as to elude all discovery, and executed so completely as never to leave any of



their doomed victims alive to tell the tale.—After giving the abstract—itself very full—he writes :—

“ You will excuse my filling up so much of this letter with the account of the most horrid system of murdering that was, perhaps, ever heard of in the history of our world. Our attention has lately been drawn to it, by the visits to this Station of two officers, who are employed by the Government in its suppression. They have taken immense numbers in these and the other neighbouring districts, and *eleven* even from Bellary, to the astonishment of the natives. Frequent cases of persons missing have occurred ; bodies have, in many places, been discovered ; but all was laid to the account of tigers, or the cholera,—while these wretched men seem to have been the cold-blooded perpetrators of the deed.”

There can certainly be few exemplifications more striking of the hardening and ruthless influence of idolatrous superstition. The murders are perpetrated under the patronage of a female deity ; to whom, when done under certain regulations, and agreeably to her signs, they are understood to be acceptable and pleasing. And when the perpetrators follow these, according to the interpretation put upon them, they fear no punishment, either in this life or the life to come. On the contrary, the more frequent these sacrifices to this infernal deity, when offered with successful secrecy, and according to the prescribed ritual in the process of assassination, the greater their claim of merit on their divine patroness ! —And yet, why should we be greatly astonished at this, when we have before us, in the words of Christ and in their sanguinary fulfilment, so fearful a perversion of

conscience—"the time cometh when whosoever killeth you will think that he doeth God service?" If such an amount of murder, and of murder, many a time, in the most merciless forms of inventive cruelty, has been perpetrated in the mistaken service of the God of love and peace, why marvel at any atrocities that can be practised under the sanction of gods and goddesses which are the figments of human fancy debased and corrupted by human depravity?

The reader may recollect the distress occasioned by the fall of *Lazarus*, when employed as a teacher in the school, along with the hopes then expressed that he had seen his sin, and seen it with the feelings of true penitence. These hopes were happily realised. After a trial of eighteen months, during which he had employment in the printing-office, and was under the eye of careful and anxious supervision, he gave proof so satisfactory of the continued sincerity of his repentance, that he was restored to fellowship in the church, and to his *status* as a teacher, for which he had otherwise proved himself so well qualified. Certain friends in England having offered the support of a native teacher, *Lazarus* was selected for the situation.—The following notice of another is introduced, *first*, to show the depth of duplicity of which the native character is capable, and which is, indeed, one of its distinguishing features, rendering extreme caution necessary in trusting it:—and *secondly*, to exemplify the true spirit of a Missionary in the estimate of what cannot fail to be a right-hearted Missionary's heaviest trials:—

"I have lately had a very distressing disappointment in a native, with whom, two years ago, I took a good

deal of pains. He, with several others, came to me, during a temporary residence at Bellary, for a considerable time, with a view to receive religious instruction. I went through a course of religious tuition with them, and they left me in a very hopeful state of mind. I, however, heard nothing of them for twenty months, when Mr SHRIEVES and ONESIMUS met with one of the men on a tour. He was overjoyed to hear the *Padre* had come where he was, and immediately came to Mr S., expecting to find me. He was disappointed in not finding me; but he continued with Mr S. all the time he was in the village, and then determined to pay me another visit. Mr S. wrote to me the most encouraging letter about him; and he afterwards came to Bellary, and told me the same:—that he was in the constant habit of reading our books, and conversing with the people of the village, and prayer; that seven persons had given up their caste, and regularly with him spent the Sabbath in religious exercises, as he had seen us do at Bellary; that the head-man of the village, who had come with him regularly to hear me on his first visit, had, after enduring some severe persecution, left the place, and had gone to a town in the Cuddapah district, where he had set up a school, and was engaged in regularly instructing the people; and that Mr HOWELL had sent them books, and a Catechist, to help him and encourage him, now and then. All this was highly promising; and the man seemed much in earnest, and desired I would baptize him, and allow him to remain in Bellary to receive further instruction, previously to that ordinance being administered to him. How was my heart elated with the prospect of so much

good being done! Often I have been disappointed, and I have grown suspicious of the natives to an unpleasant degree; but I was little prepared to disbelieve this poor man's pretensions. But after a residence here for about ten days, he revealed his true character. He was found twice in a state of beastly intoxication. My song of rejoicing and praise was turned into the lamentation of an excited and humble heart. The trial has been deeply felt, and still continues to affect my mind. The Lord have mercy on the poor man! Missionaries' trials are sadly exaggerated, when our *temporal* trials are dwelt upon and set forth. We have none of these, except absence from dear dear home; which, however dear, I never expect, nor much desire, to see, because I am here where God has cast my lot. But that of which I have been speaking is one of many sore trials, in regard to which we claim and beg your sympathy and prayers."

But there are Missionaries' joys blended with Missionaries' trials. Of these he was not left destitute. "Last evening," he writes, (that is, May 1st,) "I had the delight of proposing as candidates for church fellowship, *three of my little family*.* If they are received next month, I will write more particularly regarding them. Dear little children—I rejoice to hope that they are lamb's of Christ's flock! Our church is gradually increasing, and we hope that its interests prosper; though one or two members have been the occasion of some anxiety and trial to us."

In the same letter, he speaks of tidings having trou-

* The Orphan School.

bled them from Mangalore, of an insurrectionary rebellion, in which the town had been burned down, and the Missionaries and other Europeans had been exposed to imminent hazard of their lives; having been pursued with cruel vindictiveness, and saved by the providential passing of a ship from Bombay. I extract a few sentences from a subsequent letter on the same subject,—because, as will be seen, the danger came *nearer home* than the reader may imagine, and evidence appeared of there being a providence at Bellary as well as at Mangalore:—

“I am happy to say, that the insurrection in Canara and Coorg is completely quelled, and with very little loss of life. The little band of troops in Mangalore defended themselves manfully against overwhelming numbers of the enemy. By a most kind providence, a vessel was passing from Bombay, which, with much difficulty, took the ladies off the Station, and the Missionaries. The ladies went first; but the boatmen, being in league with the rebels, determined to run the little vessel on shore, and would have done so, had not a gentleman, who went with them, stood over them with his gun loaded to prevent them. However, they were shortly after wrecked on the coast, a little further down, when this vessel came, and with her boats saved them. It just came in time, too, to pick up the Missionaries afterwards, when the rebels were in pursuit of them; and so eager were they to obtain them as their prey, that they followed them on *patamars* (floating beams) near to the ship. The ship sent on shore two or three pieces of cannon, which enabled the officer in command to hold out, though closely besieged, for two

or three days, till troops came to his aid. The insurgents were astonished beyond measure, to find a large force come down against them from Bombay, in a steamer, which had just arrived there from England; and soon they were dispersed and routed. The '*Pretender*' is taken, and no doubt will be immediately executed. Immense numbers are taken prisoners, and many of the rebels have been killed. No European has fallen. A doctor and his lady, with their infant, were travelling, and were taken, and treated with the utmost barbarity, and ordered to be chopped to pieces; when a body of native troops (a kind of militia), under the Bapoo of Coorg, rescued them. This brave man has pursued the rebels in places where European troops would have had much difficulty to go, and has got from them a great part of the treasure which they plundered. The greater part of the town of Mangalore was burnt; but I rejoiced to hear from our Missionary brethren there (belonging to the Basle Society), that their house is as they left it. Thus the Lord is gracious to his own people. Several large parties of Arabs and marauders went from the Hyderabad country, to give their aid to the insurgents; but, finding all quiet again, they have determined to do some mischief on their way back. They have attacked a large town about thirty miles from this, at which I should have been at this time with my friend the Sub-Collector, at his settlement of rents, had it not been that I have been hindered—by work at home, as I thought, but, now I see, by the hand of a kind providence. Mr P—— had invited me, and I should assuredly have gone, had I not been particularly engaged. Some troops

have gone out from here the day before yesterday ; but we know not the result, or what extent of mischief has been done. But the Lord reigneth ! I am very anxious about my beloved friend.”

Several other brief narratives ought here to have their place in these *Missionary annals*. They are interesting and useful, as varieties in the operation of the grace of God with different converts ; and as exemplifications of the affectionately faithful dealings of a devoted servant of Christ :—but this volume is swelling upon my hands so much beyond anticipation, that I am constrained to omit them.

Although, for reasons formerly assigned, he never felt himself at liberty to decline the chaplaincy services in the Fort, when these were rendered necessary by the want of a Government official, yet he did feel they were not exactly the work that belonged to him as a Missionary :—“ I rejoice to be able to tell you,” he writes to one of his sisters, “ that I have now liberty to pursue my missionary work, without any serious interference from English duties. We made a little stir a few months ago, and roused the pious people in Bellary to exertion, in order to get a chaplain ; and we have now the services of one who seems to have the work of the Lord very much at heart. His name is O——. We have, in consequence, relinquished all English services, except once a-month, a sermon, the sacrament, and the missionary prayer meeting ; and I devote two evenings a-week to pastoral engagements, instead of a whole day. All my other evenings are spent in the Pettah, or Kowl Bazaar, in preaching ; in the mornings I visit the schools ; and my days are past chiefly in works

for or in the press. I am now altogether what I have ever desired to be—a *Missionary*. Our English service on Sabbath evening is exchanged for a Teloo goo one, and I am thus relieved from an occasion of anxiety and labour,—a relief which, I hope, will contribute, in some degree, to restore my health and preserve it. To preach in Teloo goo costs me nothing compared to English ; and yet I know that I am ten times more animated, and I hope more useful.”

I have already had occasion to advert to the principle he adopted and acted upon in the appropriation of his salary,—a principle nobly disinterested, but, on different grounds, of questionable obligation and propriety.—A similar conscientiousness was discovered by him in regard to the occupation of his *time*. The practical resolution to which this led, although one which might also, certainly, be carried to an extreme, yet will, by most considerate readers, be reckoned, on the whole, a wise one :—I mean, the almost entire abandonment of dinner and tea visits, and morning calls, in the circle of European society.—“ I am persuaded,” he writes, “ that this is nothing less than a sinful conformity to the fashions of the world, which, in Missionaries who have not the *peculiar talent* of improving such visits as our dear brother HANDS had, is highly culpable. I have always felt my conscience very uneasy, when I have thus spent my time ; besides being vexed that I have thereby got behind-hand in my work. During the last eighteen months, I have been gradually shaking off the practice ; and now, I am happy to say, that, while I am in the most friendly terms with the Christians at the Station, they understand that I have not time to visit them ;

and the worldly have not so much sought my company, from my having regularly refused invitations. I cannot tell you how much time this saves me—all of which, is so much more given to my own work.”

If this be an extreme, it is, without question, the safer of the two. The case belongs to a pretty numerous class, of which the principles, in their practical application, are incapable of being fixed by any precisely defined limits. Of this description is intercourse with the world, and even intercourse with fellow-christians. It may look singular and cynical to carry the principle out to an extent so unqualified and indiscriminating. But when either the men of the world or christians see the real reason for it,—and are satisfied, from the diligent devotedness of the servant of Christ, that there is no affectation in it, and no sullen moroseness, they will appreciate the motive, and respect and admire the conduct. And, assuredly, when visiting interferes with the calls of imperative official duty,—when (from deficiency in the *easy tact* referred to, as possessed by so few) it fails of being turned to any good account, and when *selection* among individuals and families cannot be made without unavoidably causing offence in some quarters,—an entire cessation of the practice is the most advisable course. For, although this extreme should by some be stigmatized as unsocial and ascetic, what is such a reflection from a few of the weak-minded and unreasonable, compared with the discredit brought upon the man and his vocation, and the consequent injury done to the cause in which he is engaged, by the practice of frequent visiting, of lounging away either morning or evening hours in idle and frivolous gossip?

One character of this description is enough to endanger the credit of the whole body ;—even when he has the flattery of the lips, being despised in the heart. —Our friend's conscientious economy of time, along with the punctuality and method of all his arrangements, so essential to such economy, I might show the reader, by transcribing a document in his own handwriting, which now lies before me, entitled “ *Distribution of time for every day in the week.*” Each of his multiplied occupations has its appropriate hour, from *half-past five* in the morning, his time of rising, till *ten* at night, his usual time of retiring to rest.—This plan was made out in the beginning of 1836, when he also made a commencement of the keeping of a Diary. That he continued to adhere as closely as possible to the distribution of his time, I have no reason to doubt. But unfortunately, the Diary was of short continuance. And the one sufficiently accounts for the other. He had too much to do, to afford leisure for recording the doing of it.

Having received tidings of his beloved mother's being visited with serious illness, he writes to her in terms of tender filial sympathy, trembling apprehensiveness, and delightful anticipation, such as could not fail to convey the sweetest solace to the spirit of the Christian and the parent. Having cited verses 3—6 in the first chapter of the first Epistle of Peter, he says—and I quote his words for the special purpose of animating to duty, to prayer, and to confidence christian parents ; and of awakening to a due sense of their obligations children who have been trained in the fear of God :—

“ Get dear CHARLOTTE to read to you excellent Bishop LEIGHTON's beautiful exposition of these cheer-

ing verses. Yes, blessed be our God, the God of our family—for these glorious hopes ! Highly hath he honoured you, my revered parents ; richly has he rewarded your pains and toils, your entreaties, your prayers on our behalf, in giving us *all* to you, a ‘ crown of rejoicing,’ a diadem of glory, in the day of the Lord Jesus. Now, *you* know of a truth, that He is a faithful, a covenant-keeping God ; and *we* would learn the lesson which your experience teaches, and derive from it the encouragement which it affords, to imitate your example and train up our children in the fear of the Lord ;—that thus to generations yet unborn the blessing of ‘ the God of the families of Israel ’ may descend, in rich luxuriance, and that thus they may ‘ spring up as among the grass, and as willows by the water-courses,’ and ‘ be to the Lord for a name, and for an everlasting sign which shall not be cut off.’ But, dear Mamma, you know too well to render it necessary for me to explain to you, that, delightfully cheering as are the proofs of divine benediction on a mother’s instructions, tears, and prayers, which are given in the conversion of the objects of her tender love to the Lord, they are not the ground of claim or right to personal interest in the divine favour and love. Delightful evidences they are of the workings of that faith which is the vital principle of christian obedience in all its various branches, and as respects all the relations of life ; but not one atom of merit do they afford to the sinner before a holy and a just God. No ;—*all the merit is in Christ*—none in the creature—and why ?—that all the glory of our salvation may be His who interposed his merciful arm for our rescue from eternal woe ; who gave his soul as

the ransom-price, and thereby 'obtained eternal redemption for us.' And is it not his due? Oh! yes. 'Worthy is the Lamb who was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing!' Such must be the feeling of every redeemed spirit in heaven. Such is the sentiment of every member of the redeemed family on earth. From the first to the last, we must be, and rejoice and be thankful to be, debtors to mercy,—to mercy alone. I long—when I shall be called to enter an eternal world,—that I may be privileged to sing on the threshold which separates it from time,—to sing, that is to say, not with a cold and unmeaning vagrancy of mind, but with the full emphasis of a deeply subdued humble yet confident spirit—

"A guilty weak, and helpless worm,
On thy kind arms I fall;
Be thou my strength and righteousness,
My JESUS, and my ALL!"

and I feel I cannot wish or hope for you, dearest Mamma, a higher joy than this. May it be yours! May it be mine!"

In the last two months of the same year, he made an extensive Missionary tour, in company with the native teacher ONESIMUS. The first date of the journal is November 16th, and the latest is December 18th; so that it occupied a full month. And a busy month it was. The journal fills eleven pages of large folio post—small writing—and each page crossed, in the same small hand, from top to bottom. It would make a pamphlet, and an interesting one, of itself;—containing many humbling

and affecting manifestations of Heathen ignorance and folly,—pleasing exhibitions of patient forbearance, compassion, earnestness, and zeal, as well as of a felicitous readiness in meeting the objections and refuting the arguments of Brahminical sophistry.—And here I cannot but record my astonishment how the lamented subject of this memoir, in the midst of such multiplied engagements, into all of which he entered with an ardour so indefatigable, could find time for communications so voluminous.—The itinerancy referred to was on a visit to *Soondoor*, “on occasion of the triennial festival held there in honour of the six-headed *Cumarase-roma*.” In the Report of the Mission for 1836–7, it is thus described, after the words just quoted:—“Mr REID proceeded through the large towns of the *Koodlighee*, and *Hoovinlandagally Telooks*, across the river *Tamboodra*, to *Ranabednore*; and thence returned through *Hurrghur*, and the principal towns of the *Hurpunhally* and *Koodlighoo Telooks*, to Bellary. This journey embraced a distance of 230 miles, and occupied the space of five weeks,—almost every day of which was taken up in the public or private instruction of the inhabitants of the towns and villages in which we halted. The distribution of books was made with as much discretion as possible:—but the demand for them was so great in every place, that upwards of 200 portions of Scripture and 2000 tracts were given away.”—I would fain extract largely from this journal; but must deny to a great extent the inclination.

After describing a portion of rich and sublime scenery, through which he had passed, but of which I omit the description, he says:—

"All tended to raise my mind in adoring praise to that all glorious Maker of the universe, whose wisdom and skill were displayed in the wondrous diversity and magnificence of the scene; while, at the same time, my heart sunk within me at the thought of the stupidity and infatuation of those who inhabited this beauteous spot, and who, overlooking the evidence of his existence, power, wisdom, and goodness, under the plea of want of proofs of these excellences, could fall down to a block of stone or the stump of a tree, and say, ye are our gods."

I add a few extracts, of different dates and places :—

"Tuesday. Soondoor, November 22.—We yesterday pitched our tent about half a mile from the town, there being no nearer place, and the choultry being so small as not to allow of a palankeen being placed in it. The town has been in such confusion, on account of the number of people coming and going to the feast, which is held on the hills, that we have been able to do nothing scarcely, in the way of preaching, but have spent the day in watering the seed already sown by our prayers, and in imploring grace for future labours. In the afternoon, we left the town to ascend the hill where the feast is held. Here we had other and very different views of this beautiful spot of country. We had to cross some fertile plains, which were covered with fine crops of a variety of grain, and skirted by thickly wooded mountains, the tops of which rising one above the other, afford a gradual ascent to the shrine of the six-headed divinity. Having crossed the plains, we began the ascent of the hills. The road had been previously prepared and cleared of impediments; but, being solid

rock, and in some places very steep, it was still very difficult of ascent for the cattle and bearers. I walked up; and was richly remunerated for my trouble. The whole of the way afforded great variety of scenery, and made me quite forget the difficulty of the ascent. But one part of the scene, which would have added exceedingly to the interest had it been possible to contemplate it under different associations, was the long train of worshippers, with their families and cattle, who thronged the winding way up the side of the mountain. Oh! could it have been said, ‘thither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of Jehovah,’—had the responsive chaunts of the successive companies from the different ascents been the language of one of the songs of Zion, instead of *Hara, Hara, Hara, Maha Deva, Parvatee Patee*, (Siva, Siva, Siva, Great God, Husband of Parvatee),—had the temple, to which we were approaching at every successive step, been the temple of the living God, instead of the obscene *Cumaraswamee*,—how would my heart have rejoiced to join the chorus, and to cheer my companions in travel, and brethren in faith, by singing one of the “Songs of Degrees,”—as the 122d Psalm,—or what would have been more appropriate to my circumstances, and suited to my feelings, the 126th, particularly the third, fifth, and sixth verses!”

“A Jungum *Gooroowoo* sent word to us, through the *Cutwah*, that he was ready to defend his religion, and to controvert our creed, if we would give him an opportunity of meeting him. I sent him word that he might choose his own time and place, and that we should be truly glad to see him. * He came with a companion after

dinner; and, having received him with suitable marks of respect, the people were invited to come, and listen to the discussion. A large congregation presently assembled. Feeling my own inability to speak any thing for God, I had earnestly implored divine assistance, that I might be able to detect and expose the subtleties to which Satan might aid this his child to resort in defence of his delusive creed. When he had composed himself, I seriously addressed him and the people on the solemnity and high importance of the truths which we were about to discuss; and especially begged them to bear in mind the majesty of the Being whose name and character, and whose purposes and procedure to us, and our obligations to whom, we were about to investigate, and to avoid all trifling and vain conversation in treating of such subjects. I also begged permission to explain what our doctrines were, since most of the persons present knew little or nothing of them, and therefore could not judge of the merits of the discussion, without such a preliminary discourse. I then gave them a concise and as simple a view as I could of the principal doctrines of the christian faith; dwelling more particularly on man's fall, his sinful nature, the consequences of sin, the atonement by Christ, its necessity and suitableness to man's exigencies, the necessity of divine influence in our hearts to our acceptance of its blessings, and the guilt and danger of rejecting it. I then pointed out the four grand points on which we were at issue with them, and which we opposed strenuously in their religion, as destructive to the peace and hopes of man, and leading them to inevitable ruin. 1. *Idolatry*:—2. *The worship of strange gods*:—3. *Their works of merit*:—4. *Their*

blind confidence in Gooroowoos and Priests. Of our general arguments against each, I then presented a short view. On concluding my discourse, I asked him to state, without reserve or concealment, any objections he might have to urge against what I had said. He was for some time embarrassed, and remained silent. At length, he commenced in the language of flattery, and said he never had before, from any Missionary he had consulted, (mentioning some names,) received so clear a view of our doctrines, or of the grounds of objection to theirs. I stopt him short in this, and told him that we had come together for more important purposes than to hear or speak flattering words, and that I wished to know what he had to say on the subject of our *doctrine*. He then inquired, Well, then, tell me how long this doctrine of yours has been published in this country? I could, I thought, at once perceive the drift of his inquiry. He wished to involve me in a dilemma, by leading me to speak of it, as either of recent or of ancient date; and in either case to draw an argument against its divine origin; in the former, that it had not been previously made generally known,—in the latter, that it had had so little success. I answered him, therefore, somewhat warily. I premised, that it was a common error among them that the gospel had only been preached in this country within the last few years; that it had been first proclaimed by the apostle THOMAS and others nearly 1800 years ago; but since their forefathers rejected its light, and had persecuted and slain some of its propagators, they and their offspring had, it appeared, been ‘given up to strong delusions,’ and left to grope in darkness after God, if haply they might

find him. And can you, I asked, deny the justice of this procedure? But God, I said, has not, in strict justice, left you all thus to perish; but in mercy he has once again sent you his gospel; and, though now it has been published among you these five-and-twenty years, and few have embraced its joyful message, yet, when we consider the obstacles of a worldly kind, the opposition of its nature to the carnal mind, the depth of delusion (which many generations has been adding to) in which they were involved, and especially the blind confidence in their teachers which had accustomed them to neglect personal investigation,—this is not surprising. I narrated the history of the Mission in the South Seas, in illustration of this, and concluded by saying that the time was hastening when they too should cast away their idols, and worship the true God. He said no more on this topic. After some time, he asked, which in the lists of the Canarese gods was Jesus Christ? It was replied, that as a good man would esteem it a horror to be associated with thieves, adulterers, and liars, so we should esteem it any thing but respect to our blessed Saviour to associate him with their thirty-three millions of false gods. He was pure, while they were sinful; he was light, while they were darkness; he was truth, while they were falsehood; he was wisdom, while they were folly; he was God, while they (as their own books affirmed) were subject to the curses of *rishis*, and to the power of devils, and had no claim to Deity. How, then, he further asked, Is Jesus the Son of God? It was shown that he was not the Son of God by generation, (as their gods were said to have children,) but that the existence of three persons in one God was an

incomprehensible and inexplicable mystery. He then said, If it be not comprehensible, how can it be believed? What proof have you of its being true? The limited nature of the human intellect was then pointed out, and illustrated by some of the numerous analogies in nature. He then endeavoured to distort our answer, and from the incomprehensibility of the divine nature, (which he would have it we affirmed absolutely,) he drew the conclusion that man was incapable of serving him. It being explained, however, that God had revealed as much of his nature and character as was necessary to enable us to serve him, seeing that he could make no ground, he said, oh! it is market day, I must go. I told him that that was not right; that he had come with the express or professed intention of searching for the truth; that he held the office of a Gooroo-woo; that, moreover, he had made his disciples believe that he was living above the world, having cast off all anxieties and cares about its business,—and therefore, he was acting very inconsistently, if he were to go away. However, he knew he could get no credit by remaining, and would lose less by going away; so he rose and left us. The people remained, and, having spoken to them a few words, ONESIMUS improved the whole by a practical and close appeal to their consciences.

“ At *Hoovinhuddagully*, yesterday, I witnessed a singular instance of the superstition of the Hindoos, which I had never seen before. A company were proceeding to *Wallayahpattah*, conveying cotton on bullocks. They halted here for a day. As soon as they arrived, they unloosed the burdens from the bullocks, and let them all go except six, whose heads were ornamented with

trappings of various colours, their necks with double strings of brass bells, their humps with large tufts of hair, and the tops of their horns with nobs of brass. These were kept till all the bales of cotton were piled up, and an awning was thrown over them. As soon as this little encampment was completed, one of the men sounded a trumpet, and the six bullocks, which had been trained, got up, and followed the man with the trumpet, making a certain number of circuits of the pile; after this, they laid *cumbabs* on the ground, and all the bullocks lay down side by side on the *cumbabs*, and the trumpeter mounted the back of each, and sounded the trumpet; when this farce was gone through, they took off the caparisons and let the bullocks free.—The object of this ceremony is to do honour to *Basvara*, (or the Bullock,) by whose favour they are able to convey their goods in safety, and upon whose good will the whole success of their speculation is imagined to depend."

During this tour, he kept up, as he was wont, a regular and frequent communication, by brief letters, with Mrs REID. In these notes of easy and intimate familiarity, there is often more of the *heart* seen than in longer and more formal communications; and not a little might be culled from them that would be pleasing and interesting to fathers and mothers, and to wives and husbands. They breathe the warmth of all the relative affections, hallowed by those of the christian. They are full of cheerfulness; without the slightest taint of enthusiasm, or one embittering drop of moroseness. His little boy was with him, on whose mind he was anxious to make right impressions, and to initiate him early to

Missionary scenes and Missionary service ; blending all with a practically playful sympathy with the innocent vivacity and light-heartedness of boyhood. It may amuse the reader, and give a little variety to the narrative, to select from the many matters of minor detail, his account of one of the little annoyances of travelling ; which will, at the same time, present a specimen of native character, to which, perchance, both among persons of the same rank, and in higher stations too, at home, he may have met with pretty exact counterparts :

“The bearer has also with him some tokens of our sad disasters. Poor silly old PARANGOTEE took charge of one bandy, and PEDRO of the other. The one with PEDRO went all the way quite safe. The one PARANGOTEE had the care of, the first day was so carelessly tied, that when half way to Darogee, down came a number of the things, and my washhand stand was broken. The next day they had not gone far, when they had to pass a little arm of a duct to the Darogee tank. If they had gone *ten yards* round, all would have gone on well ; but what must the bandy man and this old wiseacre do, but cross without trying the depth, in a place which was beyond the depth of the bullocks, and where the mud was such, that as soon as the bandy entered, it upset, and, of course, put all the things in the water. But this was not all. We came up in the palanquin, and set all the bearers to work, packed the bandy, and set them off again ; but just as they were entering this place, the bandy upset again, the leg of my cot was broken, one of my boxes injured, and several other little things also. Of course, we were obliged to stay here yesterday to dry our articles. All one box of books was

soaked ; but they have all come into pretty good condition, excepting two bound in cloth, which are quite spoiled. My rice is quite spoiled. Tea and sugar happily were preserved. Bedding all soaked, as you will see. However, we can do without this ;—BILLA and I have slept together in the palanquin two nights very comfortably, and hope to do so during the rest of the journey. Don't send the cot back, then. When the old simple man saw all this trouble, he did not seem the least concerned ; and when BURDLER spoke to him about going to tell me he was sorry,—he said it was not *his* fault. I certainly never saw a man take things so coolly and indifferently. But he is in his dotage."

The Report for 1836-7 begins in the following terms, pleasing as conveying intelligence of the strengthening of the Mission, and the relief of overstrained labourers, and pleasing as the expression of christian liberality of spirit, along with that of fidelity to the main object of the Missionary life :—

"The number of agents employed in the work of the Lord at this Station, has been augmented during the past year by the arrival of Mr THOMPSON from England, in the month of January, 1837 ; by the acceptance by our Directors of the offer of services from Mr SHRIEVES ; and by the introduction into the duties of Catechist of two pious native youths, LUKE and LAZARUS. This accession of strength has afforded relief to those upon whom the whole duties of the Mission previously devolved ; while, we trust, it has added, and speedily will still more fully add, to its efficiency and usefulness. Till within the last three months, English services were conducted, as mentioned in former Re-

ports, every week, in the Mission Chapel, and the Cavalry Lines; and once a fortnight in the Garrison Hospital. About that time, our excellent friend, the Rev. E. R. O—— was, in the kind providence of God, appointed Chaplain of Bellary. Having long before felt the desirableness of dedicating the whole of our energies to the object which first engaged our hearts; and to which we had consecrated our lives—the evangelization of the heathen—we rejoiced to be able, under circumstances of so much advantage to our beloved fellow-countrymen, to relinquish those labours in which the necessity of their condition had led us originally to engage, and which only in such a state of things we could regard as consistent with the claims of the Heathen. For the edification and comfort of the members of the Mission family, and of those persons who have united themselves with us in Church-fellowship, we have had services in the English language once a-month, and on this occasion the Lord's Supper has likewise been administered. At other times, we are thankful that the members of our Church and families, who are not occupied in Missionary duties, are permitted the privilege of attending the faithful ministry of Mr O——. One evening in the week is devoted to the pastoral duties of the English Church. The native services continue nearly the same, as to time and place, as was stated last year; since the discontinuance of the English service, there have been a few additions made to our regular engagements in this department."

By this event, the various weekly services were somewhat modified; but all the time that was set free by it was conscientiously filled up by the different members of

the Mission. It was not freedom to be idle.—Other itinerancies, throughout the year, were undertaken, besides the one above alluded to.—The European and Indo-Briton departments of the church were reduced by the removal from the station of the 55th Regiment. At the same time, however, five Europeans, three Indo-Britons, and six Hindoos, were admitted to fellowship.—Other departments of the Mission were in their ordinary degree of prosperity :—“ Though we have not had so many gathered into the fold of Christ as there were last year, yet the Lord has not allowed us to labour altogether in vain. We would not ‘despise the day of small things,’ but would render to Him our grateful and humble praise for these earnest and pledges of future good.”—The amount of benefit from itinerancies is a thing that can never be certainly ascertained. Impressions may be made, such as may issue in conversion, but which are not at the time discovered.

The letter which accompanied this annual Report, is addressed to one of his brothers, and is chiefly occupied with excellent counsels on his entering into business with his father and elder brother. From these counsels I select one passage, for the sake of the happy illustration which it contains of an important lesson, drawn from *the example of the Heathen* : for alas ! there are points in which christians may learn from them with shame. He is urging, as his first counsel, “ a constant reference, in all that he undertook, to God,” or, in Solomon’s words, the duty—“ in all thy ways acknowledge Him.” He urges the duty by this motive among others,—that “ it secures the aids of divine wisdom to direct all our affairs, so as that they shall always con-

duct us to the greatest real good." He thus exemplifies the motive, from Heathen practice :—

"I have often been struck with the constant regard which the middling orders of society, in this country, pay to a similar principle, only in their case, the result of superstition, instead of true religion.—I once had occasion to buy a cow. I sent for the owner, and came to terms with him ; and expected, in an hour or two, to see the cow brought ; but, finding that it did not come, I sent one of my servants to see why it had not been brought. He brought me word that the man had gone to his "*Gooroo*" (*priest*) to consult him whether it were a proper day for him to sell the animal ; and they were engaged in a number of ceremonies with the design of ascertaining the point, and to secure the blessing of their god on the transaction. The day was found to be an unpropitious day ; and, after a number of other ceremonies, on the next auspicious day the cow was sent.—This is an example of their general conduct in reference to this principle,—for they undertake nothing of any importance without such a reference to their gods for direction. Only a few days since, my Shastre, having finished a book which he was writing, declined commencing another long work, until he had sought a blessing upon the undertaking."

- The same affectionate and pious solicitude for the spiritual benefit of the young, in the circle of his kindred, continued to discover itself toward his nephews and nieces, as before it had done toward his younger brothers. I find a long letter, on the last day of the year, addressed to his little nephew, J—— S——, breathing love, and giving him, not passing hints

merely, but an entire closely written and crossed sheetful of kind and salutary counsel. Thus, far away and busily occupied as he was, he was eager to do good at home as well as abroad ; his " heart's desire and prayer" for all his kindred being, even more if possible than before, " that they might be saved."

CHAPTER VIII.

PRIVATE AND MISSIONARY LIFE—1838, 1839.

FROM all his letters that touch on the subject, the reader must have perceived that, when he went to India, it was with a sacred resolution of spending his life in the service. He had strong objections, as has been seen in his letter to Mr CRISP, to the practice of returning to England. These were founded both on the great additional expense occasioned by it to the Society, and on account of certain ideas of his own respecting its effects upon the constitution. In a letter of Feb. 19th, 1838, he thus, to his eldest sister, expresses these ideas :—

“You also there speak, with apparent certainty, of seeing us again in England, if life be spared. Now, my dear sister, I would not have *you* indulge the hope ; for *I* do not. Much as flesh and blood would desire it, I do conceive it would be highly criminal in us to return to England, involving the Society in useless expense ; deserting our Station and our work for two or three years ; breaking off our ties with our infant church ; and leaving the cause to languish. I have at present very strong views on this point ; and nothing

but *absolute necessity* would induce me to leave Bellary, *much less India*. You would argue on the score of health, and invigoration of the constitution in a northern clime. So do many. As far, however, as my observation teaches me, I am persuaded that the advantages derived in this way are very small. Take the Missionaries of different Societies, or the military and civil servants of the Company as examples; and who are the strongest men? I would say, those who have never been home. Take again, the cases of those who have returned for particular tropical disorders (except, perhaps, some kinds of fever) to England. When they have set their feet on Indian shores again, they return to their old courses of medicine, which must be renewed; I have known some instances myself, and have heard more. To return to England, makes a change, it is true; but I doubt if it be a favourable one. You return to this country under great disadvantages. When a person remains, after a certain period, his constitution becomes naturalized to his resident climate. Till this period, he may often be ill; but afterwards, under the divine blessing, he may enjoy as good health here as at home. Now, as my desire is to labour in India all my days on earth, I conceive it will be far better to remain here even on the score of health; but ten times more now on the first mentioned grounds. Still, I would not suffer my opinion in this matter to lead me to reject medical advice in case of severe illness requiring a thorough change. *This is the case of absolute necessity I mean.*"

In quoting from his friendly christian correspondence with Collector P——, I inadvertently omitted the fol-

lowing extract from a note of February 22d, 1838, in which he thus congratulates him on the change of appointment then referred to: I cannot, for the sake of either, withhold it:—"And now, my dear friend, I have done with business matters:—Allow me, for myself and my dear wife, to congratulate you most cordially on having received your present appointment. The Lord is good to us as well as to you, in giving to you. We rejoice with you, and praise his holy name. I have never felt so much parting with a friend in India, as I did parting with you; and never rejoiced so much in any change of appointment as in yours. The Lord spare you to this district, to serve and honour Him, many days' To this end I know you feel it to be your privilege to lay yourself out. I know that you will not do it in vain. May the Lord keep you in his fear and love, and not suffer your mind to be over-anxious in your new duties. In temporals as well as in spirituals, He is our guide and friend. Look to Him daily. Cast your care upon Him, and rejoice in Him, as your portion and stay.

* * * * * One word, and I must have done. Do not indulge so much in despondency respecting your spiritual state, because you do not feel so strongly as you desire the ardour of love glowing in your heart to the Saviour. Strive after more love. Plead the promises of God, regarding the pouring out of his Spirit upon your heart. Address Him in the beautiful words of Dr. WATTS—

'Come, Holy Spirit, Heavenly Dove,
With all thy quickening powers,—
Come, shed abroad a Saviour's love,
And that shall kindle ours!'

—Meditate much on Divine love, in its disinterestedness, fulness, and freeness. But, as with these desires and dispositions you cannot connect a state of unregeneracy, rejoice in them as evidences of your interest in Christ ; and this, more than anything else, will tend to increase your love to Him. Remember, too, that love is a principle which cannot be *produced* towards any object. If, then, you think you have the desire to love, —remember, *that is* love.”

The “business matters” to which, in the first sentence of this extract, he refers, relate chiefly to the subject of *translation*, and to certain critical questions on points of *Teloogoo* idiom. These, though in themselves curious to the philologist, could not be made intelligible without two *desiderata*, which are hardly to be found in this country,—*Teloogoo types* and *Teloogoo scholars*. The number at least of the latter is not so great, as to warrant, for their sakes, the cutting and casting of the former. The discussion of the questions, however, contributes still further to evince the anxiously inquisitive desire after perfect correctness.—“*Faithfulness, neatness, and simplicity,*” he says in another note, “are the qualities of a good translation, which I am most scrupulously anxious should appear in all with which I have anything to do. To combine the three is sometimes very difficult, but is always desirable. A great propensity I find in our native assistants, is, to adopt too *high-flown* language. To follow the native writers in this would be to injure the character of the word of God ; which requires such a degree of simplicity that ‘he who runs may read.’ On the other hand, the extreme into which the good men

have fallen who have made the Teloogoo translation, is that of adopting the *low language of conversation*, and which never appears in writing. There is also, in their translation, a great *redundancy of words*.—May we be assisted by the Spirit of God in this important work ! I often tremble when I think of its responsibility. But the Spirit of wisdom who indited the sacred text is promised to aid us in the version of it ; and his aid is infinitely more valuable than all the learning of the Hindoos.”

Thus he united the most assiduous and careful application of his powers, and use of his resources, with reliance on the Divine aid. And the habitually spiritual frame of his mind, over which he ever watched “with a godly jealousy” of its being impaired by any of his engagements, may appear from the following sentences to the same friend, in a note of March 3d :—“To-morrow is our communion Sabbath. I wish you could be with us. The fellowship of Christians with their Lord is most comfortable and refreshing, and gracious was our Redeemer in the institution of this truly significant and interesting rite. Oh' that we could love him as we ought ! But, with all the assistances he has vouchsafed, still have we not occasion to complain—‘our souls cleave to the dust’—and to pray, ‘Quicken us according to thy word ?’ But this would be less painful, were it not to affect our obedience—our heart-obedience—to his holy and just and good laws ; were it not that it kept us in so low a condition of spiritual existence :—*existence*, instead of *life*,—*being*, instead of *rigour and energy* in the work of the Lord !—Well ; this is our state of warfare. Let us only not give way to our spi-

ritual foes; let them not make upon us; but let us resist them with all our might, 'looking unto Jesus,' who will bring us off 'more than conquerors,' and award to us 'a crown of righteousness' on the great day of his appearing. May we, and all we love, then be found in him!"

The union of ability, conscientiousness, pains-taking care, and devout reliance on divine aid, with which he prosecuted this pre-eminently important department of his labours—the revision and translation of the scriptures,—are attested, I verily believe, with the strictest truth, by his colleague and successor in the Mission—Mr THOMPSON. I have no ordinary satisfaction in transcribing his statement:—"His great work was the revision of the Canarese and Teloogoo scriptures, and in this he was eminently successful. Had his valuable life been prolonged a few more years, he would have left but little to be done in this department by his successors. The books he was privileged to revise will remain a lasting monument of his attainments as a Canarese and Teloogoo scholar, and of his zeal and devotedness as a christian Missionary. So deeply impressed was he with the importance of the work, that he acquired the Teloogoo language primarily to engage in it, and spared neither labour nor expense to qualify himself for the performance of it. Amid difficulties of no ordinary kind, he patiently pursued his labours, 'rising early and sitting up late;' he seemed to live in the full realization of eternity; and his physical powers not unfrequently sunk exhausted under the demands of the mental. The pious care with which every word and phrase was investigated, and submitted again and again to the proofs,

until doubt had vanished, or an approximation to certainty was obtained, was worthy of the work in which he was engaged. He felt that all that varied learning and industry could render to the translation of the inspired oracles, with supreme veneration to their Author, and never-ceasing reliance on the teaching of his Spirit, was due to the dignity and all-momentous importance of his theme. I believe that he never engaged in it without prayer; and during the many hours of each day that he continued at his delightful task, sought to maintain devotional feelings. He ever expressed a just indignation at the flippancy of those interpreters, who 'handle the word of God deceitfully,' and obscure the sense they ought to elucidate. What, after repeated examinations by himself, and the committees of revision with which he was associated, was approved as faithful and idiomatic, was put to press;—and each proof-sheet was read twice by himself, and received his final correction:—a degree of labour, which few can estimate, and under which nought but a sincere love of the bible, and a consciousness of the divine approbation, could sustain him. In addition to his revising of the scriptures, he translated 'A Help in acquiring a knowledge of the English Language,' in Teloogoo and in Canarese; of each of which two large editions have been printed:—also a treatise on the 'Evidences of the Christian Revelation,' in both languages; besides revising several works in both Canarese and Teloogoo, which had been sent to him for the purpose by others, previously to publication. A large 'GEOGRAPHY,' in both Canarese and Teloogoo, was left unfinished; and a few religious tracts, prepared by him for the press, were found amongst his papers."

In a letter, of March 21st, he laments the death of Mrs DREW, of Madras, speaking highly of her missionary devotedness and usefulness, and of her decease as, in the estimate of all who knew her, a public loss. Mr DREW, with whom he warmly sympathises, had, a few weeks previously, been deprived of one of his children; and it was by the mother's anxious attention to it that she herself was injured,—so that she died in child-birth, and the new-born babe along with her. He marvels at the mysterious ways of providence; bows to the divine will; expresses his deep sense of his own unworthiness, and of his obligations to the God who “made him to differ,” and dedicates himself and his anew to his service.

The following extract relative to those of the children of the orphan-school that had been received into fellowship with the church, is exceedingly pleasing, as it testifies to the steadfastness of the young disciples, and their grateful and kind-hearted simplicity of feeling; and discovers, on his part, a needful and judicious caution against exciting evil tempers, and encouraging natural tendencies of a faulty and injurious description:—

“I am thankful to our gracious Lord that he has been pleased to keep the lambs of his flock, who were received into his fold last year. They have never given me a moment's uneasiness since they were received into the church. Their conduct has in every way testified the sincerity of their profession; they have continued diligent in the cultivation of their minds and hearts; they have been very exemplary in their whole behaviour, and have taken considerable interest in speaking to, and

educating the little children. JOHN—the one whose talents will fit him for the duties of a Catechist very shortly—has been employed frequently by myself and Mr THOMPSON in reading to the people, and now and then he has very successfully acted as Mr T.'s interpreter, in communicating instruction to them. He has sometimes enlarged a little himself on these occasions. But at present he is, as we are not sorry to see him, backward, shy, and timid. On my last journey, we received some very nice little letters from some of the children. One of JOHN's to Mrs REID (JOHN was with us on the journey), I send a translation of. He had observed my dear wife in tears when I left her, and was evidently much concerned; and you must admit that his manner of administering consolation was appropriate and sound:—

“ ‘This is the letter which JOHN sends, with many salaams, to dear Mrs REID. Oh, my dear Mistress REID, when we left you, you were in great grief; but you may now rejoice, for we are all, through the mercy of that God in whom we live, move, and have our being, in good health. I earnestly, and with my whole heart, pray that the Lord will take away all grief and anxiety from your mind. Besides, you must remember, that Mr REID, and Mr THOMPSON, and BURDER, are gone forth to preach the gospel of Christ to the perishing heathen people; and you must pray that they, hearing with attention, may be persuaded to renounce their idolatry, and entering into the way of Jesus Christ, may become his true disciples. I beseech you, Madam, that you would, placing favour on me, praise God that he has kept me, a poor sinner, so long; and pray for

me, that he may still have mercy on me.'—The rest is messages to the other children, and the Master and Matron. He also wrote an exceedingly faithful admonitory letter to STEPHEN, which I saw, but cannot procure, without leading him to think that I want to send it, which might do him harm. I am very anxious to avoid, in every way, doing anything which would give them any conceit of themselves."

The entire account of the progress of the children in scriptural knowledge is most encouraging.

In the journal of a tour—April 19th, at *Ghooty*—I find the following fine specimen of true christian affection, overcoming party distinctions:—"Our excellent friend Mr O——, the Chaplain of Bellary, spent the day with us, on his route to Cuddapah. We enjoyed a season of refreshing communion with each other, and with our common Lord. He is a truly spiritual, humble, and devoted minister of Jesus."

While their principal work was among the Heathen, they did not neglect opportunities, when they presented themselves, of doing good among their own countrymen:—

"After Mr O—— left us, we went to the fort, and were employed there for some time in close conversation with two European staff sergeants, and one Indo-Briton medical assistant, and their families; in which we endeavoured, with all plainness and fidelity, to let them know the truth, and to press it on their consciences. One of the sergeants heard with considerable attention; may it prove with profit! The other tried, by every means, to parry the thrusts upon his conscience, and evidently wished that we would not intrude religious

subjects upon him. We found afterwards that he was a Roman Catholic. We gave his children a few catechisms, &c., which he seemed glad to get, and will teach to his children for the purpose of their general education, which he does not seem to have altogether neglected; but he appears before to have had no books.

“Monday—*Anantapoor*. Enjoyed excellent opportunities on Sabbath, morning and evening, in this fine large town, of preaching the word. It is the head quarters of the Bellary collectorate. In the morning, had one shrewd and crafty opponent,—a Shastree. We disposed of his objections without any great difficulty; but as we were to remain here some days, I did not enter at large into the offensive,—being desirous, as I always am, to spend as much of the Sabbath as possible in setting forth the doctrines of the cross, and its great practical bearings on the condition of the Heathen. In the evening, met with no interruption. Enjoyed a season of peculiar refreshment in social worship with our christian friends,—C. P——, Esq., head-assistant to the collector *resident here*, and Captain L——, civil engineer, temporarily here on duty. It is truly cheering to meet with other friends on a missionary tour—to retire with them, for a season, from the toils and anxieties of active labour among the Heathen—to engage their sympathy, and gain the benefit and aid of their prayers.”

Every day at this place, they had excellent congregations. His practice was, to stipulate, when he began, for an hour's uninterrupted audience. After that, commenced discussions, if any one in the congregation

should be disposed to put inquiries, or start objections :—

“Wednesday,” says he, “was a particularly interesting day. A few sensible men, evidently interested in the subject, led me, by their inquiries, most naturally through the history of Christianity,—its nature, doctrines, authority, effects,—some apparent inconsistencies in, and objections to it,—the future progress of its triumphs, &c. All followed in natural order; and, being elicited by inquiry, produced much more effect than a sustained discourse could have done. In this place is concentrated, perhaps, the greatest amount of native talent and learning in the district; and we have had satisfactory evidence of what its mightiest efforts can do. Truly, ‘God has chosen the weak things of this world,’ &c., and that, too, ‘that no flesh may glory in his presence.’ Took leave of our friend Mr P—— at six, and proceeded to a village, the name of which I forget, ten miles distant.”

He was, on this occasion, hurried home to Bellary, by the receipt of a letter from the medical attendant on his family, informing him of the indisposition of Mrs REID and the children.

To all who send out articles to India, and who are not aware of the precautions necessary for their preservation on the voyage, the following sentence from a letter of June 22d, will read a useful practical lesson. In a series of grateful acknowledgments for various remittances, in money and gifts, to themselves and to their cause, he says—“At the same time we received, from the excellent Dr. RUSSELL’s church and congregation, a box full of fancy articles and clothes, of great

value—I should suppose upwards of £30.—But *the box was not lined with tin*; and, as in all cases, the deal-wood shrank, and one side of the box was stove in. The water had got entrance, and many valuable articles were completely destroyed, and some much spoiled. All were more or less so.”—And, although at the expense of our worthy and liberal friends at Dundee, with whom a simple inadvertency was the occasion of such damage, we must have the contrast :—“Those with the articles you kindly sent—O what a contrast!—not a tape or thread was moved from the place in which it had been so carefully laid. The only thing at all spoiled was—the *scissors*; which arose from ignorance of a circumstance you could not be expected to know—namely, that *the putting on of the sheath invariably rusts steel goods*. They should be packed in cotton. I mention this only for your information. Everything else was in apple-pie order. It is quite a treat to see such packing.”

On the same subject he adds,—and the hints, like those formerly given, may be equally applicable to other parts of India as to Bellary :—“We feel greatly discouraged by sales; because we fear that we neither please friends here nor at home, by the prices we put on the articles. They are spoken of as high here; and this is to be accounted for by the circumstance, that the most inferior goods are generally brought into the country, and sold low; while your articles are always of the best material and work,—of which the people are not judges. But when you can get money, it is always to be preferred, though of somewhat less value than goods. If you send any articles, let them be articles of

dress for babies and children. These are taken at once, and no hesitation is made as to price; for they cannot be got nearly so low as you would get them made at Madras. The useful, rather than the ornamental, sell best. Your, and dear mamma's frocks, I think we could sell any number of, and some of better kinds. One lady came, and bought all the boys' clothes sent from Dundee at once, which were not spoiled. I have been thus particular, that you may have something to guide you."

The spirit of unenvying delight with which he records the successes of other labourers, even although his inferiors, is eminently christian, and deserving of imitation by all the servants of Christ:—"I have nothing particular to say regarding the school at present. Two of the next eldest children have, for the last few months, given pleasing evidences of a change of heart, which I wait for the maturing of, to bring them forward to christian privileges. The three who were received, grow in grace, and knowledge, and usefulness, I trust, and have never yet given me the smallest shadow of a ground to doubt their sincerity and faith. The rest continue to go on well; but are children, playful, and careless about their souls, though generally attentive and well behaved. The church is, I am thankful to say, increasing. Eight persons, Hindoos, will probably be received at the next native church meeting. These are all, we have reason to believe, the fruit of dear SAMUEL's ministry. Dear man! the Lord is pleased greatly to honour and bless him. He is a faithful and a zealous labourer. *We* are not thus highly favoured; we have a very different class of people to deal with.

But his success is an occasion of joy and comfort to us, and we look forward to the time when the Canarese and Teloo goo people shall receive the blessing of the Lord. The human heart is the same. But a system of means has been a much longer time in operation, for the amelioration and christianizing of the *Tamil* than of the Canarese and Teloo goo people; and of course, greater results are to be expected from the present means employed. They are, as it were, a people comparatively 'prepared for the Lord.' Still, we know, that the efficiency of missionary efforts is not, in any way, dependent upon the instrumentality employed: 'It is not by might nor by power, but my Spirit, saith Jehovah.' The influences of the sacred Spirit we require; and, 'until he be poured out from on high,' we cannot expect 'the wilderness to become a fruitful field.' We are, therefore, specially anxious that you would beg of friends who take an interest in our work—to 'cease not to pray for us,' that we may be 'endued with power from on high'—that the Spirit of truth may seal our daily message to the hearts of men—and that thus here there may arise a seed to call the Redeemer blessed. One Indo-Briton will also be received at the same time."

In an account, in the same letter, of a visit to the festival at *Humpee*,—after stating the extraordinary decrease in the attendance, being, apparently, less by a third than the smallest number he had ever seen before, and expressing satisfaction at the circumstance, as "a pleasing indication of the decline of the system we so earnestly endeavour to overthrow," as well as at the prospect of the time when missionary visits, on such

occasions, would cease to be requisite in order to getting congregations, and when the people would be more generally disposed to attend on the ministry of the gospel at their own villages, he adds :—

“A considerable effort was made last year to collect the people, by newly decorating the car, &c. ; and, the season being favourable, large multitudes assembled. The tax rented at 3,400 rupees, or £340,—and it is supposed that the farmer of the tax doubled that sum. This year it was rented for 3,700 rupees, or £370 ; but there is no doubt that the farmer will be a great loser. The fear of the cholera, no doubt, kept many at their homes ; but we hope that the want of interest, and the sense of its unprofitableness, kept many more away. Great difficulty was experienced in drawing the cars. They are usually drawn in a few hours (three often), and are always returned to their place by night. This year, it was eight o'clock on the second evening before they reached the starting point ; and this would not have been effected then, had not the Amildar ordered the temple gates to be shut, whereby those wishing to visit the god were prevented, and the merchants from pitching their tents and exposing their wares, until the cars were brought back. This circumstance speaks for itself. We are persuaded that motives of gain brought together the far larger proportion of the people. The Brahman, Goorowoo, and Beiragee classes, came to feast, and to beg ; the merchants to make money ; some to see the company ; and the small remainder from religious motives. These could be but very few. The Lord grant that some may find Him, who came from far different desires than that of seeking after Him.”

It so happened, that, just at the time when he received tidings such as led him to express his condolence with a friend on the misbehaviour of a son, he had also again to record the Lord's goodness to himself and his beloved partner, on the birth of a daughter. The coincidence affected him ; and drew from him appropriate reflections,—which at once develop his parental sensibilities, his deep feeling of the sacredness of the trust, and the manner in which the recollection of his own experience in childhood and youth encouraged him when the manifestations of native corruption discovered themselves in his own children. And this may not be without its use, along with the spirit of the reflections generally, to christian parents :—

“ How great and awful, dear brother, are the responsibilities connected with the parental relations ! I begin to feel the burden pressing more upon me, as my little ones rise up about me, and begin to exhibit the sad evidences of their having inherited from us the ‘ carnal mind, which is enmity against God, and is not subject to the law of God, neither indeed can be.’ In how many ways are the manifestations of this latent enmity becoming evident ! how great is the aversion to everything which is spiritual and practical in religion ! how listless and careless often are they, when addressing them on the momentous concerns of eternity ; how apparently pleased, when the exercises of religion are brought to a close ! Often do I, however, in seeing these discouraging tokens, look back upon the past, and call to remembrance the thoughts which have revolved in my mind, when I have been seated in the house of God, such as,—What miserable moping and melancholy do

religious people voluntarily subject themselves to! what a weariness is it! how much better to be at business making money! &c. &c. I cannot but reflect, with shame and remorse, on the many occasions on which I have tried to avoid the exercises of prayer, which my dearest mother used to take the opportunity of calling me to engage in with her in private, and how chagrined I have oftentimes been, when I have not been able to get out of the way on a plausible excuse. And now, sometimes, when I see similar indications in my own dear boys, I think I am to be requited in kind for all the grief which I may have occasioned to a beloved parent. But here, again, is hope mingled with sorrow. The Lord has given, in myself, I trust, a verification of his own gracious promises, as the hearer and answerer of prayer; and the grace which could change a heart so full of evil as mine, can assuredly change that of my darlings. Yes! this is our joy and comfort. He has engaged to be 'a God to *us* and to our *seed*;' and let this cheering thought animate our confidence, and quicken our exertions and prayers on their behalf. The recorded experience of divine faithfulness in the history of the patriarchs and saints of old, is ground of encouragement most delightfully cheering. But we have not so far to look back for evidence, plain and convincing, of the same. In the history of our own family, what reason for ceaseless praise have we to Him, who has been pleased to designate himself 'the God of the families of Israel!' Well, it has pleased this our kind and gracious Father in heaven, to make us the parents of another little immortal. On the morning of the 5th of this month, my beloved wife was graciously delivered

of a little girl ; and, though she has since been suffering from fever and headache, she is now pretty well again. I have delayed writing as long as I could, so as for this to go by the steamer of the 1st August from Bombay, in order to give you the latest information about her ; and I am happy and thankful to be able to say she is recovering her strength. Our dear mamma will not be able to make use of her former exclamation,—‘ *They have got another Missionary !* ’ but I can say, that the highest object of my ambition is, that she may become a help-meet for a Missionary. In this glorious work, I feel it to be the increasing and unvarying desire of my heart, that I and mine may live and die. The Lord grant me this request, that we may all be found faithful in it to death ; and this seems to be the *summum bonum* to me.”

The latter part of this extract shows more and more the thorough missionary character of the writer. His soul was imbued to the very core with the spirit of his engagement. He had a high estimate of its supreme excellence ; and, as an object of ambition for his family, there was no earthly honour or gain to be compared with it. He seems to have delighted in the idea of a kind of family consecration to the service—the missionary service—of the Lord. O how dissimilar this to the worldly-minded aspirations of too many professing Christians, with regard to the prospects and settlements of their families !—and, even supposing that in him it might go somewhat to an extreme, how much worthier an extreme, in a disciple and servant of Christ, than the other ! How many sacrifices have been made of the spiritual to the temporal ; how few of the temporal to

the spiritual, in seeking a provision for the rising members of a family! Yes; even by the hands of professedly christian parents, how many souls—the souls of their own offspring—have thus been immolated on the altar of mammon!

And with conjugal and parental there blended official thankfulness. His missionary work, though not without drawbacks, afforded him ground for it:—

“In our work we are proceeding with a mixture of comfort and grief. Among the occasions for the latter, we have had the painful duty of excluding from the English department of the church, one—a particular friend of Mr HANDS—who will, I am sure, be grieved to hear of her fall. The other, a poor old German soldier. In case you should see Mrs HANDS, I may as well mention their names:—Mrs O—— and Mr K——. Both have returned to indulgence from which they had, we hoped, been thoroughly reclaimed,—the vice of intoxication. By the way, I may mention that we have a Temperance Society here,—which, I trust, has been useful. It has between two and three hundred members,—of which I constitute a unit. My missionary duties will not allow of my taking any active part in the business of the Society; but it is in the hands of a few pious officers, who have more influence and leisure. These Societies are now pretty general at the large Stations; and in almost every European regiment there is one. They are great blessings to the men. It would be well if more of the officers would join.—But we have had ground given us also for gratitude to the God of grace, in making us witnesses of its power in the conversion of sinners to himself. Last Sabbath we had a

delightful season ; six adults and six children were received into the church, by our dear native brother SAMUEL FLAVEL ; the latter by baptism, and the others, some by baptism, and those who had been baptized in infancy by the Lord's Supper. Of these, two were heathens ; one a Lascar, who had been brought to a knowledge of the truth by means of a companion who has since quitted Bellary, leaving this poor man to bear the brunt of persecution and scorn, among his comrades, alone. But he has not been left alone. His Saviour, strong to deliver and save, has sustained and, we trust, will continue to sustain him. The other, a female, is one who has for many years been seeking for some means of quieting her conscience under a conviction of sin. Her history is interesting ; and I hope to be able to send it to you soon. Three others have christian connections, and have been gradually wrought upon by an attendance on the means of grace, and intercourse with Christians. The last is a backslider reclaimed. She was formerly matron of my little Orphan School, but was dismissed for dishonesty. She has for many months been the subject, I trust, of true penitence ; and, hoping that our gracious Redeemer had restored and received her back into his fold, we could not feel it right any longer to debar her the privileges of the christian church. We have, at present, several candidates who, I hope, may soon be brought forward."

I present the reader with another instance of the inefficiency of idolatrous and superstitious practices to impart either peace to the conscience or purity to the heart, and of the power of the gospel to effect

both, in—"THE HISTORY OF BATHSHEBA, A TAMIL CONVERT."

"At an early age, I recollect to have seen some pictorial representations of heaven and hell, happiness and misery, publicly exhibited by some persons in the part of the country in which I then resided. These pictures, with the remarks that were made upon them by the exhibitors, were the occasion of great alarm to my mind, of which I never could completely divest myself. As I advanced in years, I felt exceedingly anxious to escape the dreadful misery of hell, and determined to use every means of propitiating the gods; for which purpose, I presented prayers and offerings to them, performed regular ablutions, and gave alms to Brahmins. In hope of obtaining admission into the presence of *Eshwara*, after death, and associating with the blessed, I was regular in my performance of *puga*, (worship) at the idol temples. I used to bathe in rivers accounted sacred; from which I returned without changing my raiment, to present my offerings in the temple. I found no peace from these ceremonies, and was, in consequence, dissatisfied with myself, supposing that I had not performed them aright—either with unsuitable dispositions of mind, or with some unintentional deviation from the forms prescribed. I next resolved to visit as many of the chief temples as I could, and to bathe in all the sacred rivers. Among others, I visited the temple at *Tirralon*, *Conjeveram*, *Thirthunee*, *Shree Rengum*, *Cundee*, *Caunthergaum*, *Juggernaut*; and bathed in the *Colandrum*, *Cavary*, *Humbudra*, *Kistna*, *Godavery*, and *Nurbudda* rivers; and, at the same time, performed with great scrupulosity, every ceremony, giving as much as I could spare in alms to Brahmins; but after all, I was miserably disappointed in not finding peace or confidence in my mind. When I was at *Palaveram* I sent for a number of *Syngasnes* or *Beiraghees*, (wandering ascetics,) and requested them to make me acquainted with the way of obtaining the favour of *Eshwara*. After worshipping them, I presented them with money and clothes, and provided them with articles for food. As soon as they had dined, each of them gave me a handful of their oils, directing me to burn camphor, and perform certain ceremonies,

and then to eat the food they had left, and departed. I did as they directed, and from this and from every other method I had previously adopted I derived only a mere momentary satisfaction; and the anxious inquiry again recurred to my mind, *What must I do?* I afterwards went to the Synyasses, and privately opened my mind to them; they told me that the reason why I had not found peace was that I had not yet obtained the favour of *Eshwara*. Do you think, they added, that it is an easy thing for a person to obtain his favour? How many are traversing mountains and deserts, performing penances, and enduring countless hardships, with this end in view? However, we will teach you some prayers, which if **you** repeat with reverence and fear, you will ultimately obtain the favour of *Eshwara*. I learned and repeated these, but without effect.

“When residing at Trichinopoly, I frequented very often the great temple at *Shree Bungum*, and gave much alms to the Brahmins; and, again meeting with Synyasses, again sought their aid in order to procure final blessedness. They also taught me a number of prayers, and instructed me in the proper modes of performing ablutions; directing me to stand in the river, and repeat certain prayers, and perform some ceremonies at the same time. I did every thing as they desired me, but without any more beneficial or satisfactory effects than the former. On my arrival at Bellary, I went to the temples, and continued my usual round of ceremonial observances, as at other places; and, hearing that *Humpee* was a place of superior sanctity, had resolved to visit the festival there, on the first opportunity of which I could avail myself. But a course of events was in progress, by which I was graciously led to see the error of my ways, and was brought to an acquaintance with that which I had long been seeking for in vain,—the means of reconciliation with God, and of escaping his just indignation.

“One day, as I was passing by Mr FLAVEL’s house, on my way to visit a heathen priest, Mr FLAVEL spoke to me; which led to our acquaintance. A few days after, as I was again passing, I saw a number of persons collected near Mr FLAVEL’s house, to whom he was making known the doctrines of the gospel. I stopped, and listened for a short time, and left, more troubled in

mind than ever. Being desirous of giving my little boy education, I sent him to the Tamil School, under Mr FLAVEL. A short time after this, I met a young man very much resembling a deceased brother of mine, who had wandered from his father's house. I was by this circumstance led to speak to him; and, taking him home with me, my husband and I invited him to remain with us, and to consider himself as one of our family. After some weeks had elapsed, *Israel*, the father of the young man, came to Bellary from *Poonah*, bringing with him a note of introduction to Mr REID (stating the object of his visit) from the Rev. Mr MITCHELL. He was introduced to Mr FLAVEL, and by him was directed to my house; where he saw his son. When I saw the old man, I invited him also to put up at my house. The first Sabbath, the old man attended the Chapel, and heard Mr FLAVEL preach, and returned much pleased with the service, but especially with Mr FLAVEL's faithful discourse. He also brought home with him a Tamil Testament, which Mr F. gave him. During the week, he read to me parts of the Testament, and frequently spoke of what he had heard on the Sabbath. This created in me a great desire to go and hear Mr F.; and on the following Sabbath I accompanied the old man and his son. I found the old man had spoken the truth; for I was deeply interested myself with the striking representation which the preacher gave of the love of Christ towards sinners, in suffering and dying to redeem them from eternal misery. From this time I began regularly to attend the Mission Chapel, and, as often as I could obtain an opportunity, went to Mr FLAVEL's house for private instruction. My mind being enlightened to perceive the sin and folly of idolatry, and the evil of my former life, I threw away some of my idols, burnt others, and cast off every thing which had the least semblance of idolatry in it. I gradually became better acquainted with the truth, by a regular attendance upon the means of grace; and in proportion to my understanding of the gospel, I experienced peace and comfort of mind. After some time, I begged to be admitted into the church by baptism; and on the 25th July 1838, having publicly renounced Hindooism, and professed my faith in Christ as the only Redeemer from the wrath to come, I was baptized,

and received into the church; and I trust and pray that the Lord will grant me his grace that I may glorify him all the rest of my life."

To this interesting narrative there is subjoined one of the *Muntrums*, or prayers, which were taught to this poor woman by the *Synyasses*; which is said by Mr REID to be "a fair specimen of the whole, except that some of them were full of obscene allusions and sentiments, and were therefore less proper to be put on paper."—"The object of the wretched men," it is added, "is to extort money:—but it is quite marvellous how great is the influence they possess over all classes of the natives." The "*muntrum*" runs thus:—

"Almighty Protector and God, Father, Father, do in truth remove my sorrow. Almighty Protector and God, Father, Father, Father, do, in truth, remove my sorrow.

"Gracious God, bestower of all favour. Almighty Protector and God, Father, Father, Father, do, in truth, remove my sorrow.

"Possessor of all pure praise, who hast the moon for thy weapon. *Our nama Seevyah*. Our Lord, Teacher, Owner, Vedah, Instructor. Almighty Protector and God, Father, Father, Father, do, in truth, remove my sorrow.

"Thou who art worshipped by the heavenly host, and who art the Ruler of heaven, Father, Father, Father, who obtainedst victory over the proud and strong devils:—

"Thou art a good Instructor to those who fear and obey thee, and Thou art favourable to those always who meditate on thee every day. Almighty Protector and God, Father, Father, Father, do, in truth, remove my sorrow."

As events of the same description, afflictive and joyous, are ever occurring in so many families, I feel that, in making a brief extract from a letter written on the oc-

casion of his bearing of the death of a dear child of one sister, and the birth of a child to another, I may, by his means, be contributing to the comfort of many parental hearts. The departed child had given evidence of early piety and reliance on the Saviour, as one of whose young disciples he had been trained :—but of this Mr and Mrs REID had not at the first been informed. “We could not but indulge the hope,” he says, “that a plant so prematurely cut down would be one of our Lord’s right hand planting; that the flower snapped off in the bud was one whose tender beauty and sweet fragrance were uncongenial with the clime of our wilderness world.—but still we had nothing definite in the way of evidence of early promise; and we feared to indulge in observations, which, should they have had nothing in the temper and disposition of the dear departed child to lead even fond and partial parents to believe that they might be applied in the case of their offspring, would only have deepened the wound, and harrowed the hearts of the bereaved.”—And, having intimated the satisfaction—the “tears of joy”—with which they had received the intelligence of the dear child having been one of those who “loved, and was loved by, the Lord,”—he subsequently adds :—

“How often, in the brief period of my observation and experience as a minister of Christ, have I been led to admire the mercy of the God of Abraham, of Isaac, and of Jacob, towards his believing people, ‘the Israel of God,’ in removing from them, at an early age, those whom, by early grace, he has made his own. And how can we be sufficiently thankful for the change, in as far as they are concerned?—*‘If it were the Lord’s*

will, he wished to be one of Christ's lambs! Darling child! he is now in his Saviour's bosom. He loved him, because he deigned to love a sinful child like himself. Now he is in the full fruition of that love! He loved his parents too, the kind instruments in bringing him to Jesus; and now he anticipates the happy season of reunion with them, in a world where that love will know no interruptions or alloys! Dear ELIZABETH! you gladdened and endeared to you the heart of your beloved little one by your last prayer on its behalf on earth:—how will that joy and that love be enhanced, when you shall unite in the song of grateful praise to Him through whom you both have been admitted to the inheritance of heaven! It is very cheering to our dear ELIZABETH and JAMES, to reflect on the success which has crowned their united efforts to lead his infant mind to an acquaintance with the gospel of our salvation. Admirable scheme! whose sublime mysteries employ the energies of angelic minds, and remain unfathomed, but whose simple saving truths are within the reach of an infant's intellect! Now their wishes regarding him are fully consummated; their prayers have received their answer; and the *Ebenezer* of praise too, dear CHARLOTTE tells me, has been erected."

Few things are more pleasing than to witness the force and tenderness of affection uniting friends and fellow-labourers in a distant land. While to this the very circumstance of the felt additional precariousness of life and health may not a little contribute, yet, independently of *kindred dispositions*, this alone would not produce it.—Under date of November 25th of the same year, Mrs R. writes:—"I ought to be thankful

to our kind Heavenly Father, who has spared our lives, and continued our health so long, in this land of disease and death. O for more gratitude to him for all his goodness towards us, who are so unworthy of the least mercy at his hand ; and oh ! for more zeal and devotedness to the service of that blessed Master who has sent us out to labour in his vineyard ! What cause have we for gratitude to the Lord for all his goodness to us, particularly when we see so many of our friends and Missionary Brethren obliged to leave their stations and go either to other stations, or to their native land, in quest of health ! Mr TAYLOR of Belgaum is obliged to go to the Cape. Mr TURNBULL, who came out along with Mr THOMPSON, has been very ill indeed, almost from the time he got to Bangalore, and is gone to New South Wales. It is to be feared he is in a decline. Mr ADDIS, of Coimbatore, is on the Neilgherry hills, sick, and Mr SMITH, of Madras, is about to return home to England ; he too tried the Neilgherries ; and, finding that it had done him no good, the medical man advised his going to England. Of our little circle of Christian friends, by the beginning of January, there will be but one or two left. There will not be one family here, that was here when we came. What changes have taken place within these nine years ! This world is a changing scene. May this serve to remind us that ‘ here is not our rest ! ’ ”

Her spirit was at the time depressed by the immediate prospect of Mr and Mrs PAINE’s taking leave for England,—“with whom they had associated for nine years, with so much love and unity.” Of this parting Mr REID, in the same letter (a joint one) says :—

“Yesterday was a day of sore trial, particularly for my dear wife. Our beloved friends have left us. Mr HANDS accompanied the dear PAINES and their little ones on the first stage towards Madras, last night. He is to go as far as Ghooty with them. We are thus separated from our beloved friends at once. The PAINES we shall deeply feel the loss of. They were in every respect a Sister and Brother. In all dear M——’s illnesses, she has been a most kind nurse; in my tours, their house has been to her a home; on their altar her prayers have ascended before the throne in unison with our Brother’s; and their table has always been open to her, when she could avail herself of the privilege of taking her meals with them. We cannot tell you how we shall miss them. We have the prospect of meeting again, it is true; and it is a cheering one; but how full of uncertainty is the prospect, in this dying, changing, world! Well! we will try to be thankful for the past, and trust in the Lord for the time to come. He knows how much we need of creature comfort, and will no doubt grant us all which is necessary; and where we have it not, He can and will make up the deficiency by his own presence and love.”

The departure of Mr PAINE, moreover, devolved on Mr REID a large additional load of labour,—the superintendence of the printing establishment:—although this burden was somewhat lightened by the steady activity of the young man to whom the operative department in that establishment was committed,—a young man on whose probity he could securely rely.

CHRISTMAS was, at home, an annual season of the assembling of all the family circle under the parental

roof; a season of socially cheerful, yet devoutly hallowed enjoyment; of grateful, though occasionally pensive, remembrance of the past; of the closer binding and intertwining of the cords of mutual affection; and of the prayerful commendation of each other to the divine care and blessing for the future:—when age looked back with thankfulness, and pointed youth—children and children's children—to the true way to prosperity and happiness. Willingly would I transcribe the entire letter of this day's date—December 25th, 1838—for the spirit of affection and piety it breathes, and the scene of domestic delight which it recalls,—an entire family circle united in the double bond of nature and grace,—the eye of patriarchal age glistening on the happy group, and swimming in the tear of parental love and christian gratitude! A few sentences, however, must suffice:—

“I never can anticipate the joy of uniting with your happy circle on these days of hallowed festivity. Fifteen long years have elapsed since I last enjoyed the privilege; nine of which have been passed in this ungenial clime, and oh! who that saw us when we left our native shores, would have imagined that we should have been spared so long? Only one European Brother and Sister now remain, who were here, in this presidency, when we came out; except Brother HANDS who has lately returned, a wonder to many. All have been obliged by disease to retire from the field, or have entered into their rest. Often am I inclined to ask,—and why am I left? Is it to cumber the ground by my unprofitableness? God forbid! Oh! that I could be stirred up by the thought to more zealous exertion! But such is

the uncertainty hanging over the future, that I cannot look forward, much as my inclinations would sometimes lead me, to a return home. *Duty* binds me here, it appears to me also, while I live; and nothing but absolute necessity could induce me to return, because of the objects here which engage me. I am, therefore, refreshed and delighted by the prospect revealed to our faith and hope, when kindred in blood, and by a common faith, shall unite in the house of our Father in heaven, never to go out any more."

Still another little history:—for the *variety* of these pleasingly shows the diversity of the ways in which the Lord, both in the administration of his providence and of his grace, brings sinners to himself. And in the present case there is an exemplification of the wretchedness of a temporal kind that is often endured by the poor people of that country, in seasons of scarcity,—and of the manner in which such sufferings may be rendered subservient to ends of spiritual and eternal benefit,—poverty leading to riches, misery to happiness. Such cases too should remind us of the demand for gratitude included in the questions.—“Who maketh thee to differ? and what hast thou, which thou hast not received?”

“A BRIEF ACCOUNT OF ANAMAK, NOW CALLED RUTH DUDLEY.”

“ANAMAK, now called (after a kind friend who supports her and two children in the Orphan School) RUTH DUDLEY, was born at Seringapatam, about the year 1824. Her parents were of the *Mudiga* caste, and were, consequently, in very poor circumstances, being obliged to subsist chiefly upon the miserable pittance in grain allowed to that class by the government, for the most

laborious and servile employment (approaching as near to Slavery as possible) to which the natives of this country are liable. During the season of scarcity in 1833 her father died from starvation, leaving a wife and two children. On her husband's death, the mother left Seringapatam, with a view to visit some of her relatives in the Kowl Bazaar, Bellary, and to obtain from them that assistance and support for herself and her children, which she was unable to procure for them in her own town. She begged her way from place to place, till she reached this (a distance of two hundred and six miles and more); but on her arrival, found her relations in circumstances of almost equal necessity with herself. Exhausted with fatigue, and in a state of partial starvation, and consequent disease, she only survived the journey a few weeks, one of her little girls having died from the same causes, while on the road. The little girl RUTH was thus entirely thrown upon the care of Providence. Her relatives, indifferent whether she lived or died, treated her with unkindness and neglect. In consequence of this treatment, she left them, and, though only about nine years of age, she determined to beg for herself. She came to the Pettah quite alone (a distance of a mile or a mile and a half from the place where she had lived) and commenced begging in the *Patcherry*, where many of the Native Christians resided, near the Mission House. One of the Christians received her into his house; and my *Ayah*, a relative of that family, gave her food and lodging for that night, and brought her to me on the next morning. I well recollect the pleasure which beamed upon her countenance, when, in answer to the question, 'Will you come and live with these other little children in my compound, and be a good little girl and learn to read?' She replied, 'Oh! yes, Sir.' She was gladly received, her filthy and tattered little garment round the waist, was exchanged for a little frock; and she was soon quite happy, and freed from anxiety for the future. For many months, she was very slow in her attainment of knowledge; and, being of a very dull understanding, and sullen disposition, she was far from being a pleasing and promising child. Her diligence, however, in some measure, compensated for her obtuseness, and she made afterwards very fair progress in learning. Peevishness of disposition was her prevailing

fault, and sometimes required correction and reproof. She, however, listened with some attention to instruction, and was in general ready with her lessons; and thus her mind became gradually informed on religious subjects; but no evidences of a gracious change appeared in her disposition and conduct, till the time of the other three children of the School being received to the privileges of the church. This was the first thing which brought home to her heart the inquiry, "What must I do to be saved?" But her serious impressions were not of long duration. She thought, she read, and she prayed, for a time; and the example of her companion, ELIZA BOYLE, the eldest girl in the School, had the effect of keeping up the sense of her obligation to love and serve the Lord. But her evil heart grew cold and dead; and she again for a time desisted from the practice of bowing her knee in secret, till, near twelve months ago, an exhortation from the pulpit, on the infatuation and sin of putting off the concerns of religion to a future day, was brought home with power to her conscience; and from that time she began, she informs me, to seek the Lord with her whole heart. Shortly after, having, without any knowledge of her state of mind, called her up to my study, for the purpose of privately pressing home on her conscience the duties of personal religion; she, while I was speaking, burst into tears, and said, 'I have been praying a long time to God to take away my wicked heart, to make me to love him, and he will not hear my prayer; and how can I turn to him if he will not give me a new heart?' The tone in which she spoke gave evidence of her sincerity; though what she said was manifestly spoken with considerable impatience, and hard thoughts of God. I reproved her temper, but at the same time encouraged her, bringing before her mind many of those great and precious promises which are fitted to inspire confidence towards God. I sincerely trust she has not sought the Lord in vain. The change which has taken place in her disposition and temper of mind, within the last twelve months, is most strikingly evident to all. Her diligence in the study of the Scriptures is evident, from the clear and correct views she has attained of divine truth. She has become warmly attached to ELIZA, and spends much time with her in prayer and serious

conversation ; assisting her as far as she can, in teaching the younger children : and altogether I have, in the testimony of the Master and Matron, and all who know her, abundant evidence that she is following the way of truth, and has " chosen that good part which shall not be taken from her." Being of an exceedingly timid disposition, she does not to a stranger appear to express her views of scripture doctrine to advantage ; but to me, with whom she is more free, from having been so frequently invited to converse, she has afforded all the satisfaction which I could desire, in a person of her years. Her knowledge of the fundamental truths of the christian faith, is, I hesitate not to say, correct, and somewhat full, and I think she is, as far as my observation extends, striving with great earnestness to grow both in knowledge and in grace "

" This statement was given by me in addition to the favourable reports of two members at our last Church meeting. She was in consequence received into church-fellowship, was baptised at our Missionary Prayer Meeting in December, and partook of the Lord's Supper last Sabbath, for the first time "

He closes the year with special thanksgiving for the divine goodness to him and his during the course of it —calling upon friends at home to unite in the thanksgiving for their preservation in life and health in the midst of abounding disease and death ; expressing sympathy with the home circle in the sorrow of privation and the consolation under it, as well as in the superabundant blessings enjoyed by its various members and branches through the year ; and pressing upon all parties the obligations imposed by the divine goodness to more devoted service in the year on which they were about to enter :—

" I cannot bring my letter to a close, however, without calling upon you and all our dear household, to render grateful praise to the Lord and giver of life, for his preserving care, and unmerited and unchangeable

kindness to us and ours, during another year; which has now been mercifully brought to a close upon us. Though the last year has been one of great sickness, and though disease has hurried thousands, on our right hand and left, into an untimely grave, we are still the living to praise the Lord; yea, we have enjoyed, on the whole, a greater measure of health than we have done since our arrival in the country; and our children have had remarkably good health. 'Bless the Lord, O our souls! and all that is within us bless his holy name! Bless the Lord, O our souls, and forget not all his benefits!' We have been much employed the last week in praise to Him for his continued goodness *to you all*; for, though the cold hand of death has been laid on one darling child, yet, in this dispensation, you have had great occasion for gratitude and praise; and sometimes our sorest trials prove in the issue our richest blessings. Let us enter unitedly upon a new year with the language of submission and confidence, and with resolutions of fresh devotedness to our Lord and Redeemer. Bound each year by stronger and stronger obligations, let us live up to those obligations, and walk before the Lord in simplicity, humility, and renewed diligence and zeal. Oh! for grace to do so!"

JOHN CRAVEN* (so called from his being supported by friends at Craven Chapel, London) a native teacher, on whom Mr REID had bestowed a great deal of pains, had been destined by him to settle with Mr SHRIEVES

* This seems the same who before had the name of LARABUR. At least, in his Telogoo letter to the friends in London who engaged for his support, JOHN CRAVEN states his having been called by that name, when, during a time of sickness, he was baptised at Bangalore by SAMUEL FLAVEL.

at Gooty. But, in consequence of the indisposition of Brother HOWELL at Cuddapah, Mr SHRIEVES was, by the District Committee, sent thither. This was to Mr REID a disappointment; but, habituated as he was to trace every arrangement to a superintending providence, he cheerfully acquiesced in the Committee's decision. In this way, JOHN CRAVEN was left more immediately under his own care; and became his sole assistant in the Teloo goo department of the Mission. "He attends at my house, to study, and to aid in the instruction of the Teloo goo visitors who come to my house; and, in the Teloo goo service evenings, he reads for me, and occasionally preaches. He is thus very usefully and fully employed. I am more and more pleased with him. He is a truly humble-minded, diligent, and faithful servant; and will, I have no doubt, be useful to his countrymen. He does not possess the brightest talents; and his Tamil tongue cannot give a ready utterance to many Teloo goo words:—but he is persevering in his application to study, and his defect in utterance does not materially affect the intelligibility of what he communicates."

They had the prospect, in the course of this month (March, 1838) of having "three young persons as students in preparation for missionary work." I am not sure that there could be any breach of either confidence or propriety, were I to give the brief sketch of each of the three. It was a cheering prospect:—but, in regard to all of them, it turned out, unhappily, a failure; and in such circumstances, names and facts might give pain to connected survivors. The first, from deficiency in "mental energy," relinquished the prosecu-

tion of his studies. The second for a time "ran well," but afterwards fell into sin, and cast off all profession of religion. The third also abandoned his studies and prospects, quitted Bellary, and what became of him Mrs REID cannot now inform me. She thinks he went to Bombay.—I confine myself to the notice of the additional labour it gave at the time to the Missionaries :—

"Of course, in the multitude of my engagements, I can do but little in the direction of their studies ; but my dear Brother THOMPSON, who is in every point of view well qualified for the trust, has kindly engaged to take them chiefly under his care, and to superintend their education. This will be at once a great relief to me, and much to their advantage. If I take any part in their education, I suppose it will be in the Classics. Our dear Brother THOMPSON has last week returned from an extensive tour through the Canarese Country, and is to-day to leave us for a few days to attend two neighbouring festivals. He finds this employment most beneficial to him in the present state of his knowledge of the language ; and at the same time, it, in some measure, supplies my lack of service ; for I am now quite a prisoner."

In the communication before cited from Mr THOMPSON, I find the following notice of these three youths, in connexion with the circumstances which occasioned their being taken under tuition :—"On my first arrival at Bellary, and for some considerable time afterwards, Mr R. and myself were accustomed to ride out together in the early morning on horseback. Our conversations, almost without exception, were on something which

concerned the cause of Christ in India. One topic, which frequently occupied our attention, was—the enlargement of our Mission. Fully persuaded of the importance of concentration of effort, our prospective arrangements provided for a gradual extension of the sphere of labour, without greatly weakening the posts already occupied. It was in contemplation to form out-stations at Gooty, Raidroog, Comply, Hospett, and eventually at Anantapoor, Humpsangur, Harpunhully, large native towns in the district; supplying each place with an East Indian and a native assistant, who, if their labours were blessed, might form infant churches at the places where they resided, and itinerate in their respective neighbourhoods:—one of ourselves visiting them periodically, or as occasion required, for the purpose of fraternal intercourse and general superintendence, until they were able, by supporting their own minister, and defraying the expenses of their worship, as well as by the consolidation of their christian character, to do without our aid. With this in view, we wrote to our excellent Directors, and obtained their sanction to the location of Mr SHRIEVES at Gooty, and to the expense of erecting a suitable dwelling-house. Dear Brother R. and myself proceeded to Gooty, chose a site for the Mission-house, and applied to government for a grant of the piece of ground. It was afterwards relinquished, in consequence of Mr SHRIEVES' removal to *Cuddapah*, to superintend that Mission during the illness of the Rev. W. HOWELL; and the purpose is still unaccomplished. Whether we shall yet be able to resume it, will depend on the arrangements which may be made for properly strengthening the Mission at Bellary. As a

necessary part of the above plan was the training up of East Indian and Native assistants, who might co-operate with us in carrying it out ; the providence of God placed three young men under our joint care ; and we fervently hoped that they would become efficient fellow-helpers in the work of the Lord. They were with us several months. And, with humility and regret I add, concerning none of them were our anticipations realized. It is not necessary to enter into the particulars of this painful subject. The views we had previously entertained on the probability of raising up, from *this* portion of the community, men suitably qualified for the work of the ministry, underwent a complete change ; and my own subsequent experience and observation have confirmed it. The year those young men were with us was one of continued anxiety and trial ; and we were frequently led to exclaim—‘Show us wherefore thou contendest with us.’ In our *native* assistants we have been more highly favoured. Three of those introduced to the office of catechist by our departed friend, and raised up by his instrumentality, remain steadfast in the faith, and abounding in the work of the Lord.”

On March 19th, he laments the loss, by death, of “the most interesting of his little charge” in the Orphan School. The fatal disease was *cholera*, which had then prevailed for about a month, carrying off many victims among the natives ; the Mission family being, through mercy, preserved in health. Of this boy he subsequently published a brief account. It is exceedingly interesting and instructive, presenting a most pleasing specimen of the happy influence of divine truth on a young person of amiable dispositions and an intelligent

and active mind. He was remarkably affectionate and grateful; tenderly sensitive under the displeasure of those he loved; steadily and consistently obedient, and solicitous to please; ever under the rule of christian principle, and never, in any instance, occasioning them any trouble.—Passing over the incidents of his life, a few particulars of the closing scene—to which young and old must come, may be gratifying and useful:—

“ But I must hasten to the closing day of his life. He was in perfect health in the morning of March 1th, and continued quite well till about four in the afternoon. In the morning, my Telooگوو writer brought intelligence of the death of the poor SHASTREE. This produced deep emotion in his sensitive heart. At four, he was rather unwell; but, no bad symptoms appearing, I gave him a little simple medicine, and at half-past six, not appearing materially worse, I went to attend our Missionary Prayer Meeting. During the first prayer, I was called out, and found him worse; some symptoms of *cholera* having become more manifested. I gave him cholera medicine, and sent for our medical friend, who came very soon, and administered a little more of the same as I had been giving. This course of medicine was persevered in to the close; but, though it occasioned relief from suffering, it had no effect in checking the disease. That defied the powers of medicine, and inwardly consumed the vital energies, without producing any thing scarcely of those distressing effects which usually characterize the disease. He suffered comparatively but little pain; his lower extremities did not entirely lose their warmth, till the spirit had fled. His sunken eye retained some portion of its vivacity, and turned towards the person addressing him. The sweet smile shone through the changed countenance, and intellect was sound and collected, till the last five minutes of his earthly existence. This was truly comfortable, as it gave me an opportunity of ascertaining the state of his mind. During a few minutes’ conversation I had with him before I went to Chapel he appeared cheerful and happy. He had no fear, no doubt, to cloud his simple faith. He seemed

ready, if the Lord pleased, to die. When I saw him getting worse, I continued more with him; and when he appeared most easy, I endeavoured to ascertain, by some questions which would require no effort to answer, his views and feelings. He seemed often as if he would wish to speak more, but was not able. At one time I asked him, Do you know you are in a dangerous state, JOHN? Yes, he replied—Are you afraid to die? No.—But do you not think that you are very sinful in the sight of God? Yes, I know I am; but Christ died to save sinners. But have you not provoked this Saviour much by your sins? Yes, and I am very sorry for it, but he will pardon me, in answer to prayer. Have you sought pardon? Yes.—Do you think Christ has forgiven you? Yes.—I then directed him to the precious declarations of God's word on this subject. He seemed to place implicit confidence in the Divine Word, and in reply to the question, Have you no doubts? Said—No.—At another time, I said, dear JOHN, are you glad God brought you here? Oh yes, he said, or I would have lived as a heathen, and died without God. What is now the ground of your hope? Jesus Christ. Do you, then, love Jesus? Yes.—Do you think he loves you? Yes.—At another time he observed, What should I do now, without Jesus to support me? At a quarter to four on Tuesday morning, 5th March, feeling that his end was near, he raised himself up into the attitude of prayer; but, from weakness, fell back. He repeated the attempt, but fell again on the Master's knees. Seeing him manifest concern, he said to him, 'Don't be afraid, Sir: my whole trust is in Jesus Christ.' His mind then wandered, and he spoke a few unintelligible words; and after, a spasm came on; and, while the servant was running to call for me, he gently expired. He now sleeps in Christ Jesus, and his soul is with him in paradise. His mortal remains were interred the same evening in the European burial ground by me; when all the Native Christians, and children of the School attended, and sorrow was deeply marked on every countenance. I improved the event before a large congregation, particularly of children, on Sabbath the 18th. In looking back on this affliction, I can unite in the song of Mary, and say 'My soul doth magnify the Lord' for his mercy, his great mercy, to this dear child. He is now beyond the reach

of temptation, sin, and sorrow, and blessed with perfect bliss. My wishes regarding himself individually are consummated. He promised to be a faithful and devoted fellow-labourer, and was so already in his little sphere. Our hopes are snapped in the bud, but still he is a precious first-fruit of my household to the Lord. How singular—all our **JOHNS** are taken from us! Pleasing illustration of the name—*Beloved of Jehovah!* **JOHN HANDS**, **JOHN W. REID**, **JOHN STEPHENSON**, and now **JOHN BOYLE**, are a part of the family in heaven. May we and all ours, in due time, have our entrance ministered unto us into that blessed abode and ever be with the Lord!"

One cannot but be struck with the remark about the "**JOHNS**." How little did we anticipate, when he wrote it, that he himself was so soon to be added to the number; and himself not less emphatically than any of the others, an exemplification of the import of the name—"beloved of the Lord!"—The fast hold which this dear boy had taken of his heart, appears from the references repeatedly made to him in subsequent letters. In sending home, by the late Rev. **JOHN SMITH** of Madras, some copies of the printed narrative, he thus expresses himself:—(and now that the excellent servant of Christ, who was then their bearer, has, after returning from this country, been so suddenly and affectingly removed, it is specially pleasing to recall and record such testimonials of the esteem and affection in which he was held)—"The dear brother referred to above, you will recollect, is he who, on our arrival in the country, received us into his house, and gave us so hearty a welcome,—such as to make us almost forget that we were in a strange land. We shall never forget his and his former dear partner's kindness:—and if any of our beloved family can show him any kindness, it will

be grateful to my feelings of affection for him. He is a dear brother; and I trust, if his mental energies are restored by the change of climate, his temporary sojourn in England will be for good to the cause. He is a very public-spirited, stirring man."

In the same letter he makes reference again to that frightful malady—the *cholera*—a malady, of which even a very short experience in our own country has left so deep and shuddering an impression:—

"During the last two or three months, we have had a most fearful and distressing visitation of the cholera. For the last six weeks, there has been scarcely a day but the melancholy sound of the *three volleys* has announced the tidings of the removal of one after another to the eternal world. Europeans, Indo-Britons, and Natives have, in great numbers, been summoned to appear before the tribunal of our judge, often after only a few hours' illness. Our dear and excellent friend, the Chaplain (whose parish by-the-by G—— G—— now has) has had much most heart-rending duty; visiting the sick and dying under the most distressing circumstances, and interring two, three, (on one day six) in a day. He bears up wonderfully and is a faithful man. What cause, then, have we all for gratitude, that we are still spared in the land of the living? May it be to praise and serve the Lord!"

In a letter to Mr HANDS, he gives the following view of the Humpee festival of this year—1839. The letter is dated April 4th:—

"Since I received your last kind letter, we have had a refreshing visit from dear brother TAYLOR, who accompanied us last Thursday to Humpee. When we arrived,

early on Friday morning, there were scarcely any people there ; and we had very little to do all day. The tax is remitted, the military guard withdrawn, and the decorations, &c., of the car are left to the Hindoos in charge. This you will rejoice to hear, as affording a ground to hope, that, whether Hindooism stands or falls, it shall not long be sustained by the props of a British government. On Saturday, about twelve o'clock, the people from the towns and villages in the vicinity began to pour in in great numbers ; and the *Anagoody Rajah*, with all the motley retinue he could muster, arrived about three, (having had the honour of the management of the festival conferred upon him, an honour which I doubt not he will be glad, before many seasons, to forego, on the ground of its large demands on his small purse) and the car of *Parrati* was with some spirit set in motion. The ardour of the zeal began to abate ; and it was with difficulty drawn a few yards past the Officers' bungalow (this year a third preaching place for us). The mixed multitude who, contrary to all rules of Hindoo etiquette, had been engaged in drawing this car, (which Brahmans only ought to draw) returned and began their feeble attempts on the large one. By nine at night, they had brought it within a few yards of the first muntapah, nearest the Pagoda, (one of the three of which the *Padre's* is the centre one) and there, from sheer exhaustion, they were obliged to leave it. The next day, both were returned to their places, neither having proceeded to the limit of its usual revolution, and the large one not more than one-eighth of the way. I do not suppose that, at the time of car-drawing, there were more than 15,000 people present. Where on

former years the ground was covered with tents, there was only one here and there ; and on the side near Cantapoor, except the stalls on the road, there was only one tent. On our side, there were a few only under each clump of trees ; the intervening space was quite bare. Of course, we had very little comparatively to do ; and the whole of the Scriptures and Tracts distributed did not exceed forty of the former and one thousand of the latter, though of the latter we were not sparing. I do hope that we shall not long have to visit this den of vice, but shall be privileged to meet the people in more favourable circumstances in their own houses and villages. The Lord hasten it in his time !”

In the Report of the Mission for the year it is said—
“Never, perhaps, since the establishment of the feast, was the number of people so small ; scarcely a *sixth* of the usual attendance ; the receipts at the large temple *less than a third* of former years. This furnishes a convincing proof, if such were wanting, that if the Government support were withdrawn from the idolatries of the country, the gods would soon be famished.”

In a previous letter, he had mentioned the resolution of the Missionaries of the district, to set apart the first Monday of each month, for reviewing their work, meditation upon it, self-humiliation, and prayer ; and had intimated his desire, as far as convenient, of a concurrence in the practice on the part of his own friends at home. In a letter, of which the date is May 15th, the middle of the month so full of the annual stir of christian benevolence in London, the following allusions are very natural. I insert them for the purpose of impressing the minds of christians at home with the

degree in which Missionaries feel the necessity of Divine influence, and of earnest prayer, personal and united, for that essential blessing:—

“Our thoughts and hearts have been much with you all in London, during the past week, and we have been half inclined to envy your pleasures in attending the great congregations of the Lord's people, who have met together to celebrate the triumphs of the cross in heathen lands, on the occasion of your anniversary. One thing I have earnestly besought of God for all who should be convened on this solemn and interesting occasion, that he would pour out on you in rich abundance, ‘the Spirit of grace and supplication.’ This, I am persuaded, is what is most needed, in order to the efficacy of Missionary operations throughout the world, and the more of united fervent prayer shall ascend before the throne of the Eternal, the more will ‘the wilderness be made to blossom as the rose.’ And why? because the whole efficiency of a preached gospel depends on the ministration of the Spirit. He alone it is who can apply it to the heart. He alone it is who, by means of it, brings the soul ‘out of darkness into marvellous light,’ and ‘from the power of Satan unto God.’ I cannot but think that one fault in the Christian Church is, its propensity to look too much to men and measures. What are we, or what are our best concerted measures, that any should put confidence in us or in them? It is ‘not by might, nor by power, but by my Spirit, saith the Lord.’ Let us, then, honour the Lord, whose work it has ever been, and is, and to whom alone belongs the glory. Since the commencement of the year, our brethren in the Madras Presi-

dency, have set apart the first Monday in the month, for private prayer, reading, self-examination, and humiliation before the Lord, under a sense of past unprofitableness, and desire of attaining larger supplies of grace and the Spirit, to qualify us for, and aid us in, our work. I have, I trust, found these profitable seasons, and I trust we shall be improved and our work proportionately advanced by means of them. There is a sad propensity in our evil hearts to grow remiss in duty; and familiarity with idolatry from day to day, sadly deadens our impressions of its enormity and guilt, and these exercises have had a counteracting tendency in every respect beneficial."—O let the christian community at home obey, more extensively and perseveringly, this incessant and urgent summons!

In another letter to Mr HANDS, dated June 9th, he mentions his having been prevented from replying to two of his notes by illness. The illness was serious; so serious, that my daughter has, more than once or twice, said to me, she did not think he ever fully recovered from the effects of it:—

"I was somewhat disappointed, you would learn from my last, at not being able to go out to *Hooligi* from my dear wife's being unwell. I have since had to praise the divine goodness that I did not go; for I should have been earlier seized, and probably while away, with the bilious fever, from which I have since been suffering. On Saturday night week, I was seized with it. On Sabbath, the fever was bad all day, but went off by Monday morning, leaving me very weak. I took a good deal of medicine on Monday and Tuesday, and seemed to be getting well; but, on Friday, it came on more

violently than before. It left again on Saturday ; but the Doctor says my stomach and liver are very much deranged ; and I am still daily taking medicine, which, I expect, I shall be obliged to continue some days, during which time I cannot hope to recover my strength, which is now quite gone. I was last week just able to look over two or three proofs, to keep the presses going. This is all I have been able to do ; and I find, as they have plenty of work now, I must quite relax for a few days. I do hope my merciful Lord has made this to minister to my spiritual good ; and I am quite happy that He so disposes of me for a while. I am relieved from some anxiety by Mr SHRIEVES being here. I am not sure if I may not go to *Courtenay* for two or three days with our family. The Doctor recommends it. My dear wife remains very poorly. She has had a blister, and is likely to have a succession of blisters and leeches, to relieve the pain in her head. If you had been here, I think we should have gone to *Kenchergodi*, near *Seeraguppa*, for a change. But we are grieved very much to hear that we are not to have you with us. May we be enabled to regard this also as from the Lord !”

The general state of the Mission during the ten months embraced in next Report, was not so encouraging as usual ; that is, in as far as immediate fruit from their labours, in personal conversions, is concerned :—which, however, as I have before had occasion to remark, is far from being a fair criterion of the real amount of benefit. “This Report,” he says in the letter accompanying it, “is the most unsatisfactory we have had to give since I came into the country. The small amount of success with which

our labours have been attended, is truly lamentable and depressing to our spirits. Still you will see, that in the various spheres of labour in which we have severally been occupied, we have not been idle. Brother THOMPSON and our assistants have done much in itinerant labours, while SAMUEL FLAVEL and I have been busily employed in home occupations, and the labours of the press. Thus the knowledge of Christ has been widely scattered; and we have endeavoured to feed and to guide in the paths of righteousness the little flock entrusted to us by the Chief Shepherd.—Notwithstanding, we cannot but regard the withholding of the blessing as not altogether without cause:—and truly do I find much in me, in the spirit and manner in which my work is prosecuted, which calls for self-abasement and shame. Pray for me, that I may labour with more simplicity of dependance on promised grace, with more ardour of zeal, and more devoted love to the Saviour and the souls of men!”—He then adds to the withholding of the blessing, as a cause of depression and distress, the positive trials before alluded to, in the failure of their expectations in regard to the three youths already mentioned,—into the details of whose cases neither inclination nor duty calls me to enter. The year, which had opened under auspices of so much promise, soon began to teach them the lesson of not trusting in man;—the auspices proving gloomily fallacious. And then, still farther—sickness and death were suspending and terminating the labours of fellow-Missionaries, and throwing fields of promise destitute or but partially supplied:—

“To these have been added other more public but

still very painful trials. The last month has brought us intelligence of three of our beloved brethren being obliged to quit the scene of their missionary labours from sickness. Brother DREW and Mr REGEL are now both at Bangalore, laid aside. Brother LAMB is obliged to sail from Madras to England, to save his life. A fourth brother, Mr TURNBULL, the most strong and healthy in looks of the party who came to India with brother THOMPSON, died in New South Wales in March. We had very delightful tidings of the triumphant nature of his decease. To-day, I learn with sorrow, that dear brother TAYLOR has been obliged to relinquish his missionary duties again, for the last three weeks. Oh, that these trials may be sanctified to us, as means of stirring us up to work diligently while it is called to-day! Pray for us, that this succession of sorrows may not have been sent to us in vain."

Tributes to characters that are either now no more, or that are held in deservedly affectionate and admiring estimation in the church of God,—should not be omitted. The late excellent Mr BOYLE, of Smethwick, Birmingham, was a most steady, generous, and efficient friend to the Bellary Mission,—and especially to its Orphan School. He was a man of unusual "simplicity and godly sincerity," beloved by all to whom he was known; and his family went along with him in his labours of love. His whole heart was in the cause of Christ, at home and abroad. And as for my friend Mr JAMES of Birmingham, what is mentioned in the following extract is no more than all will be prepared, without surprise, to hear:—

"Last month, we had the pleasure of receiving a box

from Mr BOYLE of Birmingham, containing a number of useful and some valuable presents, for ourselves, our children, and the Orphan School :—Dear Mr JAMES of Birmingham also sent by it a beautiful letter to the Orphans, and to each of the six whom the Birmingham friends support, a copy of his excellent little work, ‘The Anxious Inquirer,’ with their names and a suitable portion of Scripture inscribed on the first page by himself. I wish you could see the letter; it is a fine specimen of condescending yet dignified simplicity. In addition to some article or articles of clothing, some soap, razors, &c., they sent us copy-books, slates, pencils, needles, thimbles, &c., &c., for the Orphans’ use, with a new and late engraving of the dear doctor and one of Mr JAMES. Mr BOYLE, though ill, very ill, wrote me a letter of three sheets, a letter to JOHN, and one to ELIZABETH, and MARY,* his family wrote a joint letter to the orphans. So also did one of their Sunday-school teachers, three of the children of their Sunday-school, and their church. So we had quite a large packet of letters, with all of which the children were greatly pleased. These kind expressions of friendly sympathy and interest, particularly from those to whom we are personally entire strangers, are truly cheering and encouraging; and we have reason to rejoice in the midst of our trials and afflictions, and to bless the Lord that we have a large share in those of many, very many, in our beloved land.”

To a mind of sensibility, few things are more trying

* Three children of the Orphan School, supported by the family and bearing its surname.

than to hear, when at a distance, of the distress of any dear relative; when there must of necessity be long intervals of anxious suspense, and when the incapacity is painfully felt of at all contributing to its alleviation and removal, or even to the consolation of the patient under it. His aged mother was seized at this time with bodily affliction, while along with it the infirmities of the decline of life were encroaching upon her.— This, to an affectionate son, was a season of much and painful solicitude. He addresses a letter to herself, dated September 30th, compensating as far as possible for the want of opportunity to reach her ear, by presenting through the eye, in the full spirit of filial sympathy, those divine truths and promises which are the springs of comfort to the afflicted soul, and, at the same time, recalling with grateful delight his many obligations to maternal affection and maternal piety. The entire letter would set his character as a son in the most amiable and exemplary light. A few sentences must suffice:—“ Much would it delight us, could we for a season visit you, and condole with you, and minister to your necessities, while laid upon a bed of sorrow. Greatly would it contribute to gratify the emotions of filial affection, were we permitted to share with the beloved members of our family the privilege of waiting upon a parent so tenderly loved. But distance of place, intervening continents and oceans, prevent the indulgence of our wishes. Duty to our Saviour and Almighty Friend has called us to leave our native shores and all dear to us; that we may ‘preach among the Gentiles the unsearchable riches of Christ.’ You have permitted us to go; and thus you have relinquished

your rightful claim upon our personal filial attentions, in favour of your and our great Lord.—Still, though deprived of these, we feel, and sensibly and tenderly feel too, that the claim is equally strong, nay, tenfold stronger, upon the sympathy of our hearts. Yes, dearest Mamma, if ever parent had, I feel you have, a claim upon my most ardent love, and upon everything by which love can be evidenced.”—Then, after going over all a mother’s attentions and cares during the seasons of childhood and boyhood, he adds :—

“ But one thing which never leaves my mind in reference to your parental faithfulness, and for which I cannot withhold the repetition of my grateful love, is—*your prayers with me when young.* Ah ! full well do I recollect, as it had been yesterday, the frequency with which you used to call me into your bed-room, and pour out your soul in ardent prayers, for my conversion to God. Yes ; and little, perhaps, did you imagine the schemes which my depraved little heart then devised to get out of the way, and thus shun these opportunities. But conscience’s voice still reminds me of these things, as among ‘ the sins of my youth,’ which need the application of the blood of the Lamb of God to wash them away. But probably to these prayers, which then I did not understand, I owe, under God, in a good measure, my present enjoyments, hopes, and prospects, in regard to religion and an eternal world. And can I now be insensible to the claims which you have upon my filial piety ? My heart must be as the nether millstone were this the case. Permit me, then, to express afresh my liveliest gratitude, and my earnest prayer that the Lord may reward you a thousand fold, by now ministering to

the comfort and peace of your soul in the season of personal suffering and pain !”

JOHN CRAVEN—(LAZARUS—of whom an account was formerly given), in writing to friends in London (which he did in a beautiful hand, in his own language) a narrative of his conversion and experience, expresses strongly his gratitude for the pains bestowed by Mr REID on himself and other native assistants, in imparting to them the knowledge and other qualifications needful to fit them for their work, by lectures in divinity, and expositions of the Psalms, and other means.—Of the *lectures* to which he thus alludes, Mr REID takes the following notice himself, in a letter dated December 25th :—

“ Since the date of our last Report, we have received one addition to the number of our native assistants, who bears the appellation of our beloved little relative, now in heaven, JOHN STEPHENSON. He, with the other assistants, is engaged in a regular daily course of study under my direction. On Tuesdays, Thursdays, and Saturdays, I deliver a kind of lecture on theology, chiefly from dear Dr. WARDLAW’S* and Dr. DICK’S courses, in Canarese and Telooogo. This they write out as I dictate ; and I correct it for them as to language, &c., afterwards ; when they make a fair copy of it to preserve for future use ; and any parts which require illustration or explanation, I endeavour, to the best of my knowledge, to explain. This is rather tedious ; but it is, as far as appears to me, the best way of conveying instruction in theology to them. On Wed-

* Of these he had got notes, partly his own, and partly taken by others.

nesdays and Fridays, we are reading the Psalms ; when they write down also all which I deem important in the criticism of words, and necessary to the elucidation of the sense of the author, as well as the occasion on which it was penned. In this, MORISON and COBBIN are the chief sources of my information, and his (*i.e.*, COBBIN's) brief practical reflections are appended to each, as we proceed. They are also employed in the study of their several languages, and in the composition of discourses, &c. They all, with our beloved brother FLAVEL, continue to give us satisfactory evidence of piety and zeal, and are indeed a great comfort and assistance to us. May it please the Lord to grant them constant supplies of His Spirit's grace ; and we doubt not they will be successful instruments in extending the limits of His kingdom in the surrounding country."

In a note to Mr HANDS, on the following day, he writes—"I am happy to say that my beloved invalids are improving, the Lord having greatly blessed to them and to all the rest the little change to the Peacock hills. Dear WILLIAM (his eldest boy) is getting his strength again nicely ; and I hope continues to retain the deep impressions of religion which were made upon his mind, while suffering under the hand of the Lord. O may they be strengthened and confirmed, till they arrive at full maturity !—Yesterday being a holiday at the offices, brother THOMPSON and I spent the day with my beloved family at the Hills. It had been very damp and rainy for two or three days, but cleared up nicely ; and we had a refreshing day in each other's society :—talking and thinking of *home* and all its tender associations ; reviewing the Lord's hand in the history of our family ;

and endeavouring to hold fellowship with all dear to us at the altar of our common Father in heaven. Oh! these days are, more than any others, days in which the endearments of home present themselves most strongly to the mind, and the trial of separation is proportionably keenly felt. And yet my prayer is—"Lord, let me, if consistent with thy will, spend my days in India"—and then admit me, and all whom I love, to thy home above!"

I love, and I hope my reader does, to blend, in this manner, the domestic with the official, thus both varying the scene, and completing the character.

I have repeatedly had occasion to speak of the Hea-then Festival of *Humpee*.—The following relates to another,—not an annual but a triennial one, and in honour of a different deity,—held at *Soondoor*.—The account details particulars of more than ordinary interest

"In the beginning of November, we, (that is, Mr THOMPSON and I, accompanied by JOHN CRAVEN) visited the triennial festival held in honour of *Carnar-aswamie* at *Soondoor*, a lovely valley about forty miles from Bellary. Dear WILLIAM, and our excellent friend and brother Mr O——, the chaplain, also accompanied us. The latter, as you would learn from M——'s or my last letters, had been laid aside for two or three weeks from his labours by sickness; during which time he came to us, to nurse and take care of him, which we felt it a privilege to do. Not being very strong, and having to visit an out-Station about ninety miles from Bellary, in the direction we were going, he thought a little excursion would be beneficial to him at this time; and, not having seen this interest-

ing part of the country, nor witnessed either the solemnly affecting rites of Hindooism as exhibited at any large festival, or the nature of the labours in which we were employed on such occasions, he determined to go with us; and we found it a very refreshing and pleasing season, and he seemed very highly interested in what he witnessed. The attendance was still considerable, but not nearly equal to that which I had seen on the two former occasions on which I had visited it. To the accounts of these, I must refer you for descriptions of the scenery, and of the nature of the religious worship here observed,—if so it may be called. The honour of hoisting the flag, the principal ceremony on the occasion, was sold for the trifling sum of 200 rupees, there being no higher bidder. The *Rajah of Soondoor* was not himself present, the Collector of Bellary having sent word that he intended to pass through Soondoor on the day of the feast. Here is a volume for you in this sentence, as to the estimation in which their gods are held. A very inferior officer, or servant of the Company, passes through the dominions (such as they are) of an independent Rajah or king, and the latter, lest he should be considered as wanting in civility to him, forsakes the service of his tutelary deity, who had formerly been (and is still in lesser numbers) the attraction to his capital, for hundreds of miles round, of many thousands of deluded votaries of Hindooism,—which service only requires *a part of a day once in three years*,—to pay him his respects!!! What a mimicry of royalty! What a reflection on their gods! The number of persons from a distance in the Mahratta country was great; but they were chiefly merchants, who had

come for the disposal of their wares, or *beiragees* of the lowest and most infamous character, who subsist chiefly by the impositions which they practise on the credulity of the people, and are the more successful in general in proportion to the distance from which they come,—this circumstance being considered as indicating their superior sanctity.—We had exceedingly favourable opportunities afforded us of proclaiming the glad tidings of salvation among the Canarese people who were present, and of distributing great numbers of tracts and portions of Scripture among them, and also among the Mahrattas; to many of whom, and particularly of the latter, they were quite new, and by whom, in consequence, they were eagerly received. From the coldness of the climate, and season of the year, we were able to employ ourselves almost the whole of the time we were upon the hills on which the temple was situated, in labouring among the people. Dear brother T. and JOHN CRAVEN continued their journey in the district for a month, during which time they visited and preached the gospel in several large towns, as well as in the villages and hamlets interspersed among them. They were generally well received, though, in one or two places which had been most frequently visited before, there were less evident signs of the acceptance of their labours. They met with two persons who displayed something like serious concern in their inquiries into the nature of the Christian faith, and who had certainly been investigating its claims, as far as they had had opportunity, by reading some tracts which they had previously received, and with the contents of which they were familiarly acquainted. Whether there was any mixture of motives

in their minds they could not ascertain. Every spiritual encouragement was offered to them suited to their circumstances; other books were put into their hands; and, after much instruction and admonition, they were commended to the guidance of that Spirit of grace, whose office it is to enlighten the mind and to change the heart. During a part of this journey, brother T. was laid aside for a day or two, and unable to do much for several days; and he, in his letters to me, bore very high testimony to the faithfulness, energy, and zeal of our friend JOHN CRAVEN, which was equally gratifying to me and honourable to him. Indeed his opinion quite coincides with my own as to his character."

It was one of the maxims of his conduct,—a maxim from which I know not that he ever departed,—*to do duty, and leave consequences with God*. He never, therefore, attempted to conceal any sin committed among the members of the Church, but, in every instance, was anxious to impress, by the exercise of scriptural discipline, the lesson of its "exceeding sinfulness." One of the young members of the Church having fallen into sin,—he says:—

"One has, for highly improper conduct, been excluded; though, we trust, the discipline of the Church has been blessed to him, and there are apparent tokens of deep contrition for his sin. This case has been the occasion of deep grief to me; as the youth is one of those who were received from the Orphan School, and the effect of his example has been for a time injurious on the minds of the younger children. We trust, however, that his having been subjected to the censure of the Church, and his consequent humiliation, may ulti-

mately be beneficial to them also, as they will learn from it the purity of conduct required in order to Church membership, and the certainty of detection in, and punishment consequent upon, any delinquency. The poor boy's name is JOSEPH LAWE. He has never held up his head since, and twice he has been very ill, I think from the effects of grief on the bilious system. Let him have your prayers."

As an exemplification of the various ways in which providence brought children under the roof of the Orphan School, the following fact is curious and interesting. —

"The Orphan School has received three additional scholars, two boys and one girl. Two of these are the children of a Rohilla soldier, who was killed in the engagement with the Bellary force at the taking of *Kurnool*. These poor little things, one a year and a half and the other two years of age, we suppose were taken off from the scene of action, as they were sitting eating their rice under a tree, with the balls flying about them in all directions, quite unconscious of their danger, and without a friend at hand to notice them, till, in His gracious providence, the Lord sent to befriend them a dear christian friend of ours, who carried them out of their perilous circumstances, and afterwards sent them into this place, to become my pupils. The other was sent me by dear brother RICE from Bangalore, with whom he had lived for nearly twelve months."

The following sentences, in a sweet letter of consolation to an afflicted sister, let us a little into a portion of his own religious experience; and they suggest, at the same time, the sole source of relief, under the pressure

of darkening doubts and fears, either to her or to any one else —

“ But it may be that you feel that these precious cordials are misapplied, that you are not one of the subjects of the promise. Such gloomy doubts and fears do sometimes overhang the spirits, when the hour of trial comes, such unbelief does then sometimes possess and hold in bondage the soul, that we can realize no comfort from all the great and precious promises which the divine word contains. Here, too, beloved S——, I can fully sympathize with you. Oh! how often do I walk in darkness and have no light! How often does sin and unbelief deprive me of all comfort in religion! But may we not hope that this is our infirmity? We are constantly beset with those who would rob us of our peace; and we carry within us the enemy whose malignity and power are greater than those of any other. But let us look out of ourselves to Him who is our All-in-All. Every view of ourselves will depress and enslave us. ‘He is our refuge and strength, a very present help in trouble!’ Remember his words to the weeping sisters: ‘Said I not unto thee, that if thou wouldest believe, thou should see the glory of God?’ ”

CHAPTER IX.

PRIVATE AND MISSIONARY LIFE—1840 —

LAST ILLNESS AND DEATH

IN March of this year—1840—Mr THOMPSON, with the consent and approbation of the Directors, left Bel-lary for Britain, on an errand, of which the result may be noticed by-and-by. Ah ! how little did the Missionary associates, who were attached to one another with the force and fervency of the closest friendship, imagine that they were never, in this world, to meet again ! In a world of so great uncertainty, such partings are always painful. But there were anticipations connected with the present separation, which sweetly mitigated the pain. There was not the mere hope of Mr T.'s own speedy return, but of his return, in all probability, with a companion whom it would be the joy of their hearts to welcome !—Mr REID thus writes home ; in terms which, assuredly, to friends there, gave little ground of apprehension indeed of what was then so near at hand :—

“ Since I last wrote, our beloved brother THOMPSON has left us. He will sail by the steamer which will

take this on the 31st March. Thus, once more, I and dearest M—— are left alone; and, *literally now*, to ‘bear the burden and heat of the day.’ The thermometer now stands at 92°, and heavy thunder clouds, portending a storm, oppress the atmosphere. But we have ever cause to sing praises to our merciful Father and God. We have wonderful health; our energy is but little impaired. Plenty of bodily and mental labour, and, except when occasional causes depress, spirits to enable to sustain both. Above all, we have the consciousness of being engaged in the best of services, and the cheering hope that ‘we shall reap if we faint not.’ Greatly are we comforted in our work, by our frequently finding, that, when we have most to do, we have had afforded to us a more than ordinary share of strength to do it, and in this, perhaps it may not be presumption to hope, a testimony that God himself is sustaining us. To His name be endless praise! M—— has suffered from her liver, but she is at present pretty free from pain. She has wonderful calmness of mind; and often, when I am overwhelmed (as on the day when I wrote to S——, and the day when brother T. left,) instead of my being able to comfort her, she prevents me from sinking by her kind and comforting suggestions.”

In these days of discussion on christian union, and, I fondly trust, notwithstanding the morbid surmises of some to the contrary, the advance of the desirable blessing itself, there is nothing I have greater pleasure in recording, than instances of christian attachment and intercourse between those of different denominations. They are alike honourable to both parties, and gratify-

ing to every child of God, whose heart is in the right place. (My reader, perhaps, may ask—if his heart is *not* in the right place, *is* he a child of God?)—

“Dear sister notices the unity subsisting between us and our friend Mr O——. It is, indeed, a ground of grateful praise, that we can, without compromise of principle on either side, enjoy the privilege of christian intercourse. Since dear brother THOMPSON left us, he has (thinking we should feel his loss) regularly paid us a weekly visit, either during the day, or in the evening after my native service. On these occasions, his prayers evidence the warmth of his affection and interest in us, our children, and work. He is quite a Missionary in spirit. He aids us in other ways. A few days since he sent me £10 for my Orphan School, and £5 for any other object I thought required it most.”

The reader may have begun to suspect, from hints in one or two recent extracts, that his nervous system had by this time been more shattered, and his constitution more seriously impaired, than he was himself disposed to allow, or, at any rate, to communicate to friends. The following sentences show it still more than any before. He is entering on his narrative of a trip to Humpee.—

“On Wednesday, at six P.M., my beloved little companion (his son WILLIAM) and I drove out ten miles in my buggy, or gig, where a palanquin was in readiness to take us the remaining twenty-six during the night. We arrived at about six in the morning, and were soon ready for the labours of the day. Dear M—— persuaded me to take WILLIAM with me, from her seeing me unusually depressed, and the fear that the depression might increase when quite alone at Humpee, seeing I have

almost always had company there. I was in hopes, too, that I might be able to avail myself of the opportunity it afforded of awakening in his mind a stronger feeling of compassion to the poor idolators whose superstitions he would there witness."—The last sentence shows anew his unceasing parental solicitude to embrace every means of producing salutary impressions on the mind of this dear boy,—in whom his parents had begun, as they fondly trusted, to discern, with delight, "some good thing towards the Lord God of Israel."

And, this again bringing us to Humpee, it is right that the discouraging as well as the promising and cheering should be recorded. And indeed the facts relative to the festival this season, and the remarks suggested by them, are too important to be either omitted or abridged:—

"I grieve to say, that there appeared quite a revival of Hindooism at Humpee this year. The multitude assembled equalled that of any year since I came to the country, and the ceremonies of drawing the car, and idol worship, were conducted with unusual spirit. The relatives of the Rajah of *Anagoondy* (a town in the vicinity) came in two parties, with more than ordinary show, and by their presence and paltry feats of horsemanship, &c., animated the people to exertion; and the ponderous vehicles of the pretended deity and his bride were, with great celerity, conveyed from and returned to their shrine, by the muscular might of thousands of apparently *willing* labourers. This was very extraordinary; for it is generally at the expense of much trouble, and the infliction of many blows, that the *peons*, (constables,) and sometimes the military, are able to compel

the people to draw the cars. This year, all went on quietly, and with but little constraint; and the time occupied in performing this absurdly ridiculous (were it not so awfully blasphemous and debasing) act of homage was much shorter than I have ever seen. The degrading and licentious amusements of the succeeding days, were carried on with equally distressing eagerness; and when, on the third, these were exchanged for the soul-engrossing pursuits of 'buying, selling, and getting gain,' a fresh impulse seemed to be given to what would otherwise have been the exhausted powers of the mad votaries of the God of this world. In Humpce, we have a most melancholy development of the artifice and power of the Prince of Darkness, as exerted in catching and ruining souls. Here is a bait for every variety of disposition. Superstitious worship of those which are no gods, adapted, by its various ceremonies, to delude the ignorant, amuse the frivolous, gratify the sensual, and throw all into a fever of animal excitement, characterize the proceedings of the first day:—on the second, every species of allurements is presented, in the shape of amusement, to inflame and gratify the most vile passions:—and the succeeding days minister more particularly to the pride and avarice of the buyer and seller, the purchases of the former being wholly confined to those articles which concern the gaudy decoration of their persons, and the dealings of the latter more than ordinarily characterized by imposition and extortion.

"May 17th, 1840.—Thus far I had written on the 24th of April, when I found it impracticable to finish my letter before post time. I was thus reluctantly

obliged to lay it aside till this month, the last we shall be able to write till after the monsoon.

“Last year, I expressed the hope that the attachment of the people to their superstitious feasts was on the decline. This year experience seems rather against this. If you ask me how I account for the change, I must confess I feel some difficulty in making a reply. By a recent paper, I find, that it has been precisely the same at *Allahabad*, a very celebrated festival held at a city of that name in the Bengal Presidency. *There*, as at *Humpee*, last year was the first on which the pilgrim tax, which had been levied by the East India Company, had been remitted; but, previous to the festival, it was not generally known that it would be so. This year it was of course known throughout the land. This, then, may have been one cause; and if so, it decidedly shows the low estimate which the people have of the value or use of such pilgrimages; for the tax levied was very trifling. If, therefore, they before stayed away because of it, and now come in larger numbers on account of its remission, it follows, that the service of these their chief deities, in their estimation, is not worth a few pence, not to say shillings or pounds. Indeed, the sum they pay at *Humpee* (I do not know what it may be at *Allahabad*) is so trifling, that, did I not know the native character,—did I not know that to part with their money without the prospect of more than an equivalent were to part with their life's blood, I should not be disposed to regard this circumstance as having had any influence. As it is, I think it may have had some. But probably the chief reasons of the increase in attendance have been, that their crops have been good and well got in,

the people, in consequence, are in better circumstances, and there is no epidemic prevalent at present in the district. Last year, scarcity and disease were powerful obstacles to their leaving their homes. To this too was added, the general apprehension of robbery and plunder, in consequence of the discontinuance, with the tax, of the military guard. That fear, not having been realized last year, ceased to exist this. I am, on the whole, therefore, disposed to regard it as a merely temporary revival, owing to incidental circumstances. I cannot but still indulge hopes similar to those which I last year expressed. Hindooism is tottering to its foundation. Intercourse with enlightened nations, science, and religion, combine in sinking it in the eyes of the people. The fooleries, and the disgusting uncleanness, of their popular festivals, are cried down by the more respectable inhabitants of the large cities in the public papers ; and the fears of those who will be the losers by its decline and ruin are roused ; they are issuing forth their spiteful invectives against the propagation of the dreaded faith, and using the utmost of their puny energies to stop it in its course. The present appearance of revival, then, may be viewed as the mere flutterings of a dying taper, exhausting its vitality, and hastening its extinction. We had, however, very large congregations, to whom we made known the words of eternal life ; and were employed, alternately, in preaching, conversing, and discussing, with the people, during the whole of the time of our continuance there. WILLIAM and I left on Saturday night, and returned in the same way as we went, and arrived in Bellary in time for me to take the first service in the Mission Chapel, at which our Cana-

rese schools attend. In the afternoon, I conducted the Teloo goo service ; and, at sunset, attended to the burial ground, and interred the body of one of the poor little *Rohilla* children, whom I had left very ill, and did not expect to see alive on my return. She had been very ill ever since she came to me from *Kurnool*. For the benefit of my orphan children, I improved the event in the evening, in a suitable address. The assistants remained at Humpee during the Sabbath, and returned in the beginning of the week, all, through divine goodness, quite well."

There was, at this time, a subject of deliberation, peculiarly interesting to him as a father, on which he pondered with deep solicitude, and on which, after viewing it on every side, he took his ground with decided firmness. Friends in England had naturally suggested the propriety, according to the prevailing custom, of sending home his children, as they might arrive at a suitable age for it, to receive their education in this country. His determination was in the negative. It was matter of conscience with him. *Feeling* was not, by any means, put in abeyance ; but *principle*, according to the views he took of the case, had the ascendancy.—He refers, with warm approbation, to the sentiments of the late Rev. LEIGH RICHMOND on the subject of education, as expressed in the volume entitled "DOMESTIC PORTRAITURE ;" and avows his high gratification at having found the views he had himself long entertained there so well advocated:—"I before thought I was somewhat singular.—judge, then, of my pleasure in finding the very same views set forth and recommended by one, whose judgment was so sound, and

whose experience was so extensive."—He takes notice too of the difference between his own ideas and those of Mrs WILSON, as disclosed in her interesting Memoir,—and conceives those held by her to have been, in a manner, forced upon her by peculiarity of circumstances :—“Mrs WILSON’s Memoir I have seen ; and she has made, in her letters, some remarks on the subject, which are valuable. But necessity was laid upon her. The climate of Bombay is very bad for children ; and hers were affected by it to a degree which made the hand of the Lord clearly apparent in their removal to a more salubrious clime. So I believe it has been in the case of many. I would not be so fool-hardy as thus to resist the divine direction.”—But in a letter to myself, he enters fully into the merits of the question ; and, both for the sake of the importance of the point itself, and for the sake of the development of his own character which it affords, I transcribe the whole discussion.

After referring to my letter, and to another from his eldest sister on the same subject,—to the paternal solicitude with which he had long thought of it,—to the careful observation of facts by which he had sought to arrive at a just conclusion,—and to his apprehension of “ostentation and opinionativeness” being imputed to him for differing from the prevailing judgment and practice,—he thus proceeds :—

“The prevalent opinion in this country, and of persons connected by relative ties with this country, is, that children cannot be reared in it without great risk. I would give those who advance and maintain this opinion credit for speaking in accordance with their experience as far as it goes. But I assert, that *that* experience is very limited, and is in a different sphere from that in

which I move. You are aware, that almost all the Europeans in India are in the service of the Company, either military or civil officers. Persons in these circumstances, having to travel through the length and breadth of the land, without any sure resting-place, seldom, if ever, have a home; they are literally sojourners. To attempt to carry about a family with them, would be cumbersome, dangerous, and expensive. Hence, when a third child is born, (sometimes sooner) the poor children are, one after another, sent to England, and probably see their parents no more, or after a long lapse of years, when the relationship is incapable of being recognised. In their circumstances, two things seem to point out the necessity of this; *first*, the exposure of constantly moving about, &c, would be injurious to a child, *second*, the parents' circumstances of life combine with other causes to prevent their giving them a suitable education. Good schools might have remedied these evils partially, but such there were not, and could not have been, till after the period when the turn was given to public opinion by universal practice. And now, so settled has that opinion become, that few dare to try to follow out a different plan. A few, however, there have been, who have been led to do so, either from natural repugnance to having their little ones taken from their embrace, before the bond, which is beyond estimation precious, could have been intelligently and feelingly appreciated by them, or from not having had the pecuniary means of acting otherwise. In some of these cases, the children have been neglected, or petted too much; or in others the hand of the Lord has been stretched out, and they have fallen the victims of disease and death here, as in similar circumstances they would have done at home. But I do not think that if *data* were collected from which to form an estimate, a larger proportion would be found to be cut off from this class than would be in any country. I would here remark, *en passant*, that the opinion above noticed is formed from the general practice, not from the experience of the few who keep their children in India. Their comparative paucity in number and their more obscure circumstances of life, prevent their being noticed; whereas, I contend, that *their* experience is the only criterion by which to decide. Now, what is their experience?

I should say, that their children are not more liable to death, in the ordinary course of providence here, than in England. They never will attain to that robustness and energy of body, which is peculiar to a European; but I think,—1. That, those diseases which are incident to childhood being much milder here than in England, they are more likely to be brought through them with safety.—2. That by initiation to the climate they acquire a constitutional temperament better suited to endure a future residence in the country. They are in fact *acclimatized*, (if there be such a word) while the child who goes home in infancy has, on his return, to contend with all the difficulties of a European.—3. That care on the part of a parent may, under God's blessing, secure the child from the evils peculiar to this climate. I mean keeping them from exposure to heat or cold, and attending to their diet and clothing. Dear CHARLOTTE alludes to the sentiments of Mrs WINSLOW, and *you* might be inclined to ask, Why many Missionaries have sent their children home? Many circumstances might induce them to do so, independent of climate. I could mention several, but this is not the place. When it has been from fear of climate, I would first say, that Bengal, Bombay, Madras, and several other stations, are worse for children than Bellary, and then, I should think many *might* fall in with a prevalent opinion. The conclusion to which I have come is, that there does not exist at present a necessity to send my children, at any rate, at so early an age. * * * I have other serious objections to * * any of our children leaving us in early life, unless Providence more clearly point out the duty. I shall mention them without formality, as they occur to my mind:—

1 The separation of children at so early an age from the parental roof, must inevitably, when protracted to the time of education, grievously diminish, if not entirely annihilate, those feelings of affectionate esteem and regard, and that deference to parental judgment and control, which ought to subsist in the heart of a child. All the sacred and delightful associations connected with home are unknown; an alienation of the affections is consequently induced; and, if any regard for *papa* or *mamma*, (words the child cannot enter into the meaning of, as far as the *heart* teaches,) it is

only the taught respect due to a superior stranger, not the felt veneration spontaneously flowing out towards the guardians of his infancy, the friends and guides of his youth. The lessons of dutiful affection can only be learnt, I am persuaded, at the paternal board, on the maternal knee, and at the family altar. Oh! the wretchedness of that poor father's heart whose son shall learn to forget the claims of a parent, and shall, as is often seen here, find his children coming out to him, to regard him in no higher light than a mere guardian whose only superiority is that of a seniority in years!—2. I have strong objections against the system of education which would be adopted, were my children sent home. I have a *horror* of Boarding Schools. My experience and observation, confirmed by the opinion of many wise men, leads me to regard that education which is received at Boarding Schools as having a tendency to check and uproot every religious or moral principle, and to plant and cherish every vicious propensity. The masters may be excellent men, and, as to instruction, they may be successful, but the *moral* education is not in their hands, the *elder boys* take the lead here. The play-ground and the dormitory are the places where the character is brought under training, and where the heart is hardened against the voice of the instructor, however anxious he may be to do his duty. I like the Scottish plan much better; as it combines the advantages of public instruction and domestic education; but there are some evils connected with this which are avoided by private tuition. If private tuition could be regularly, systematically, and conveniently obtained under the parental roof, this is, on all accounts, beyond comparison preferable. But this is expensive in any case. In mine it is impracticable. If domestic education be adopted, I must be the tutor. My qualifications for this are, I know, very deficient. You may reasonably ask, Are they such as to secure to my children a moderately decent education? Of this I have often doubts, but still, I do hope, that I may, by the divine blessing, be able to give them such an early groundwork as may admit of being hereafter built upon, as circumstances shall direct. They will lose many advantages, which might be derived from a better system, but they would enjoy others which I think equivalent to them,

on the supposition that they are hereafter to reside in this country. WILLIAM'S present progress in Teloogoo warrants the hope, if he is spared, of his becoming a finished scholar in the language ; being able to speak, and write, and understand it, as well as an educated Native. The Canarese, Hindoostanee, and Tamil, he will also gradually pick up without effort. Let him go to England, and he will have to plod as I have done to get a smattering. I am not ignorant of the fact, that the mental energies partake of the debilitating influence to which the body is subject, and that my little pupils would be thus retarded in their progress. But this, I think, may be remedied, by allowing them a year or two longer to pursue their studies than is usual in England. Thus, I think all the education which is suitable to my children's future comfort and usefulness, may be secured where they now are. If they become the subjects of grace, and possess suitable qualifications, I would wish to keep them with me till the age of sixteen or seventeen, when I would send them to finish their education at Glasgow, or elsewhere. At that time of life, they would be capable of appreciating and availing themselves of all the advantages of education from a knowledge of men and things, as well as the pursuit of study ; which they would not be earlier in life. Should they be indisposed to serious religion, I shall be spared the anxiety, (the thought of which 'drinketh up my spirit,') of their coming in the way of temptation from the want of parental authority to restrain them, and enjoy the satisfaction of watching over and leading them by the hand. Should they be devoid of talent, the plain education they would receive would put them, at any rate, above the generality of their competitors for worldly situations.—3. But the strongest and most heart-affecting scruple which I feel to parting with my children in early life is, that parental responsibility is not to be transferred. You will give me credit for sincerity when I say, that I desire to watch over my children 'as one who must give an account.' My circumstances you know. The Lord has sent me here ; He has given me children ; He, in giving them me, said—'Take these children and train them for me : ' and yet, can you believe it ? He, by providential circumstances, prevents me from fulfilling the parental

trust. I think there is prevalent a great deal too much laxity of sentiment in regard to parental obligations. *Instruction* may be committed to a teacher, but can *education*? I mean, can the training of a child for its present happiness and eternal destiny be transferred from a parent to a teacher? Can a teacher, nay can the nearest relative, feel parental responsibility? Let the circumstances of my child unequivocally point out that the Lord has disqualified me for fulfilling the duties of the parental office, or that my children are, from their peculiar physical constitution, incapable of receiving benefit from them; then it would become a point to consider—Am I where the Lord would have me employed? * * I should feel that this was an indication of the Divine Mind as to my future course."

He proceeds to deprecate, with sensitive delicacy, our imagining any misgiving in his mind, about the supervision under which, should providence dictate the necessity of sending them, they would be placed at home, and to intimate his devout thankfulness for the contrary. And as to the general question, it is one which he himself admits, must be settled according to the peculiarities of particular cases; there being principles of a general character settled in his mind, but no rule that could be followed without exceptions.

I present the reader with another, or rather two others, of those exemplifications of the converting and saving power of the truth, which are the encouragement of a Missionary's spirit, and which

— "cheer the hearts of saluts on earth,
And tune the harps of heaven."

—The following account was drawn up by SAMUEL FLAVEL in *Tamil*, and translated by Mr REID:—

"THE EXPERIENCE OF CHRISTIANA.

"I was born of Heathen parents, and by them was early initiated into the rites of Hindooism, and with them united in the worship of idols of silver and gold, wood and stone. The gods and goddesses to whom we paid particular homage were, Bramah, Eshun, Elsuarah, Buguwnthee, Bathrakalee, Dooregee, Paremaul, &c.; and by the worship of these, and the performance of the various duties enforced in our Shasters, I expected to obtain the pardon of my sins and the favour of God. When I had attained the age of about ten years, a teacher of Mahomedanism, named *Kahm Khan*, came to our place of abode, and formed an acquaintance with the male members of my family. He told us that the gods we worshipped were false and useless, and that image-worship was sinful, and that ALLA was the true God, and the Koran the word of God, and that if any one should believe what is therein revealed, they would undoubtedly obtain Heaven; and earnestly exhorted us to forsake Hindooism, and embrace Mahomedanism, assuring us that if we would become the followers of Mahomed, we should escape the miseries of hell, and obtain the happiness of heaven. Finding that some heed was given to his instructions, he became unremitting in his attendance. We were ultimately led by his arguments to believe that we were wrong, and that the gods we worshipped were false gods, and that Islamism was the only true religion, and in consequence the only one in which salvation could be obtained. We, therefore, renounced the doctrines and rites of Hindooism, and embraced Mahomedanism, and placed ourselves under the teacher for further instruction. We diligently applied ourselves to the discharge of the duties required of those of that creed, performing *Namaz* (prayers) daily, praying before and after meals, *Koza* (fasting) and *Kyranth* (alms), &c. Among the instructions we received from our teacher, this was one, that when our consciences convicted us of any sin into which we had fallen through ignorance or unwatchfulness, we were to strike the sides of our face with our hands, and say *Alla Thobah* (God, I repent) and that immediately our sins would be pardoned. Accordingly, whenever I became conscious of having committed any sin, immediately I repeated the words *Alla Thobah*, and found comfort,

really believing that my sins were pardoned. After some time, my eldest sister, having married, left Madras with her husband for a distant part of the country; and a few years after, we learnt that they had removed thence to Bellary, and that she, having there heard the gospel, had renounced Islamism and embraced Christianity. When this intelligence reached us, we were exceedingly grieved, and were led to cry out, 'Oh Alla' Leaving *Alla* and serving and believing in another God, *Alla* will punish her and she will surely lose her eyes.' After consulting together, we wrote to her a very affectionate letter, full of earnest persuasions, to forsake the new religion, and adhere to her former creed. My father, at the same time, wrote a letter privately to her husband, blaming him, in strong terms, for allowing his wife to associate with Christians, and attend their place of worship, and hear the gospel, and desiring him to prevent her doing so for the future, and to use his utmost endeavours to erase the impressions made on her mind, and bring her back to her former profession; at the same time urging that, if he would not do so, he would have to bear the blame and guilt. In answer to this letter, he wrote, that he had prevented his wife attending the chapel and associating with the Christians, but that he could not stop her from praying at home, and that, in consequence of not being always at home, he could not watch her as they wished, so as to prevent her going amongst her christian neighbours. As soon as we received his letter, we thought over the matter; and it was decided that I should be sent to my sister, to advise her, and try every means to keep her from openly professing Christianity; and I left my family for this purpose. When I arrived at Bellary, I expostulated with my sister, very affectionately, chiefly urging, *that it was the duty of children to profess the religion of their parents*, and expressing my surprise that, when her husband was an idolater, she should think of embracing Christianity. All my efforts, however, proved fruitless; and at last I told her, that if she would not immediately turn from her new religion, her parents, brothers, and sisters, would disown her, and never see her face again. My sister appeared afflicted, and said—'O, my dear sister, do not utter such words, for it is very painful to hear them. We may



forsake every thing, but we must not forsake God. I pray that God may, and believe that he will, grant *you* his grace, and make you his child. Come, my dear sister, with me to the house of God, and hear his word preached, and observe the manner in which he is worshipped.' In answer I said—'If I were as foolish as you, I would then go with you; but I am not, and will not accompany you, nor do I wish to hear anything about your new religion. After I have taken so much pains in coming here to advise you, and tell you what our parents, brothers and sisters, think of your conduct, yet you will not pay any attention to them. You may go, if you like, to the Chapel; but I will not.' My sister then said—'My dear Sister, come only once with me to the house of God, hear his word, and see how he is worshipped.' I then thought, that as I had spoken to my sister very sharply, and she had not been offended, but still entreated me very affectionately to accompany her to the house of God, with a view merely to please her, I promised that I would go once; and, accordingly, went with her the next Sunday, and heard the gospel preached, and saw the manner in which God is worshipped. Though I did not well understand what I heard and saw, yet I felt rather pleased than otherwise with the service, and from this time I began to speak more kindly to my sister than before. The next week, feeling a desire in my own mind to see the service again, I went to the Chapel alone. A little while after entering the place, a sort of dread came over me, when I called to mind what I had heard our Mahomedan teacher say, viz., 'That should those who believe in *Alla* go to places of worship of other sects, or to Heathen feasts, drawing of cars, &c., *Alla* would write down every step they took to such places, and after death would punish them in hell for it,'—and began to reflect what might be the consequences of my having come to this place of worship. I was carried from these thoughts, when Mr FLAVEL came in, and said—'Let us pray.' I fell on my knees with the Congregation, and joined in prayer with great attention. After prayer, and the reading of a portion of the word of God, &c., Mr FLAVEL commenced his sermon, and in it said—'Christians, you are blessed, and all those who believe in Jesus Christ; for you will inherit eternal life. In heaven, you

will not see Mahomedans, Roman Catholics, Heathens, &c , because they do not walk according to the word of God, or believe in Jesus Christ for salvation ; but they have new ways, invented by wicked and artful men, which are pleasing to flesh, and they are surely in ignorance and error, and God will punish them with eternal misery, &c. How thankful ought you to be, Christians, for the light of the gospel, and especially for the unspeakable gift of God, his dear Son, who made an atonement for your sins and wrought out a righteousness which entitles you to eternal life ! And how happy is your state ! You shall dwell in the presence of God for ever, &c.—I heard many things more, which filled my heart with joy , and returned home very happy. After I went home, I related with joy to my sister what passed in the house of God, and said—‘ It is very strange, although the preacher is ignorant that I profess Mahomedanism, still he dwelt in his sermon a long time on the difference between Christianity and Mahomedanism ; and I was very glad, because I was very anxious to become acquainted with the difference between them. Surely this must be the work of God. I wish our family had been there to hear him, especially my mother , I am sure she would have been led to forsake Mahomedanism and embrace Christianity, for I now believe this is the only true way.’ From this time, I left off the ceremonies of Mahomedanism, and united, with much earnestness, with my sister in prayer ; and began to pray myself that God would show me the right way, that way in which I could be saved. The salvation of my soul was the chief thing which engaged my thoughts. After a few days, I requested my sister to take me to the minister who preached on the Sabbath. She did so ; and Mr FLAVEL inquired of my affairs, and afterwards instructed me—on the fall of man, and redemption by Jesus Christ. I returned home with my sister with joy, fully convinced that Christianity was the true religion ; and told my sister that I had determined to unite with her in the profession of the faith of Christ. My sister then asked me—‘ How do you intend to act about the engagement made between you and the man who is to be married to you ?’ I replied—‘ I will not trouble myself with such thoughts now. The only thing I have to attend to is the

salvation of my soul, and leave all other things to God to order them as he sees fit.' From this time, I frequently attended Mr FLAVEL's house for instruction. After he instructed me in Divine things, he often prayed with me. When he was engaged, his children used to read to me the Scriptures and biography. When I could not find time to go to Mr F.'s house, I visited the Christians in my neighbourhood, and engaged in their family worship. The more I heard of the word of God, the more I felt my sinfulness, and the more I prayed for the grace of God, for the Spirit's assistance, and a new heart. Being very anxious to join the Church, I made known my mind to Mr F., who, after keeping me under instruction for some time, sent me to Mr REID, who examined very particularly into the state of my mind and knowledge of the truths of the gospel. Afterwards, Mr FLAVEL told me that he would propose me to the Church, and that, should the church be satisfied with me, I should soon be baptized and received into church fellowship. With joy I made known this happy news to my sister. She, with tears of joy, thanked the Lord for his goodness, and said—'Go in peace, and be baptized, and glorify the Lord to the end of your life.' She then, in a sorrowful manner, exclaimed, 'When will the Lord look down in pity on me a sinful creature, and unite me with his church?—but the Lord's time is the best, and I shall wait in patience.' On the 19th of July, 1840, I was baptized, and admitted into the church, and with his people sat at the table of my Saviour, where I commemorated his dying love. I cannot express the peace and joy I experience, and thank the Lord for his marvellous mercy extended to me. May he keep me steadfast, and enable me to glorify his holy name unto the end of my life! and I pray God that he would also lead my parents and relations to a knowledge of himself and Jesus Christ whom to know is eternal life;—to whom be glory for ever and ever! Amen!

"The elder sister, it may be interesting for you to know, has been about four years acquainted with the truth, and has during that time maintained an unwavering consistency, though all the time more or less violently opposed by her husband. Her patience and meekness have, from time to time, induced him to relax in the

severity of his treatment of her; and latterly, she has enjoyed much more liberty. He was persuaded by her to come and witness the baptism, and it is hoped that this scene, in connection with its circumstances, is partially operating on his mind. He will not, however, yet consent to allow his wife to be baptized."

To this simple but pleasing narrative, the following is subjoined;—and, although the case is not one that leaves any *assurance* on the mind of a really saving and happy end, it gives a *hope* of it; and in itself it is striking:—

"You will recollect, that last year a large force went from Bellary, Bangalore, and Hyderabad, to take the little independent district under the dominion of the Nabob of Kurnool. The Nabob had been suspected of being engaged in plotting against the East India Company; and certainly, the immense stores of ammunition which he had laid up, as well as the vast number of cannons, &c., which he had recently cast, gave strong evidence against him. The poor man (who had lived a most profligate and miserable life) gave himself and his country up; and was sent, as a state prisoner, to Trichinopoly. Since his confinement, (we know not whether before or not) he had been employing his time in reading *Tracts* in Persian and Hindoostanee, and had applied to the Missionary at Trichinopoly for a *Bible*. A few days before his death, he likewise sent word to the Missionary, that he wished to see him, and to be baptized. He had attended the service in the Mission Chapel once or twice before; but on the last occasion, one of his attendants, fearing, (it was supposed,) that he was about to apostatize, stabbed him as he sat in the chapel; whence he was conveyed to his place of abode, and died five hours after! The Missionary seems to hope, that he had received the truth. He attended him after the wound was inflicted, and his affectionate look, and a few words he uttered, seemed to give some ground to believe him sincere. If so, what a trophy of grace! It seems the nearest of any I have heard of to the thief on the cross. He was a vile, cruel, oppressive monster. 'Is any thing too hard for the Lord'?"

From excess and variety of labour, into every department of which he entered with a deeply oppressive feeling of responsibility and a corresponding solicitude and zeal,—together with the relaxing influence of climate, and the pressure of conjugal and paternal anxieties, Mr REID'S constitution had too manifestly now begun to give way. In a letter dated March 24th, of this year, addressed to her brother (then in Scotland, now in Bellary) Mrs REID says:—

“The hot season has set in very suddenly, and with great rigour, this year. I think my dear husband seems to feel the heat more and more every year. It appears to have more effect in weakening him. Last week, he was very poorly, having had a bad cold and cough, accompanied with bilious feelings. One day, I thought he was going to have a fever, but the Lord was better to us than our fears, and removed the symptoms of disease. Since that, he went out to *Houroogide*, a town about seventeen miles from this, where there was a heathen festival. Both he and I hesitated a good deal about his going; but, after much deliberation and prayer on the subject, we agreed that it was a pity he should lose so good an opportunity of making known the glad tidings of salvation to so many thousands of perishing heathen, who were likely to attend on the occasion. So he went; and, contrary to our expectation, he was enabled to preach to the people, and had many to hear him; and was both cheered and encouraged by his visit to that place.”

It is an observation which has often been made,—and since, from the goodness and grace of God, it is not unreasonable or unlikely in itself, and it has, at the

same time, to a certain extent, the *affidavit* of experience, there is probably some truth in it,—that in many instances the servants and people of God have given evidence of a growing spirituality of mind, and fervency of devout feeling, and ripening for heaven, when they have been drawing toward the close of their earthly pilgrimage, even although they have themselves been unaware of the cause, not anticipating so near a change, and when even the effect has been more apparent to the observation of others than to their own consciousness. I cannot but fancy I discern symptoms of this in my beloved son-in-law's correspondence about this time. The following extracts from a letter of August 26th, show the Christian and the Missionary,—in attachment to his work,—in affection for friends in this world, and in longings after the perfect purity and love and joy of a better,—the indications, in part, of an advancing maturity for it:—both himself and Mrs R. had, in different ways, been suffering in health:—

“I am truly thankful that I can now inform you, that I am nearly free from my disorder; though still I sit up but little, as it is rather painful to do so. I am, however, getting stronger, and my appetite is becoming more keen than it was. My dear M. is also better; so that we have great cause for grateful praise. Pray for us, that our afflictions may be sanctified. I think this is ‘*all* my desire.’ In proportion to my own spiritual progress, I know will be my usefulness; and, if sickness be appointed of the Lord for producing this result, then it shall be regarded by me as my greatest blessing. Our children are all quite well at present. ‘Bless the Lord, O our souls!’ You may hear, and so


I had better tell you, that, when I was taken ill, the kind medical friend, who has attended us for the last seven years, strongly recommended our going away to the coast; stating that we had been too long at an inland station, and that we required the sea air to recruit our bodily energies. I was greatly concerned to hear this; but, having told him how many difficulties there were in my way, particularly as the work of the Mission was affected, he modified his opinion, and said, —That we might remain a while, till he saw whether we were the better for medical treatment, and, since it has pleased the Lord to grant us returning health, I hope the necessity is quite removed for the present. But he says we ought to take the earliest opportunity of visiting the coast; and we ought not to pass the next hot season at Bellary. When dear brother HANDS heard of my illness, he proposed and prepared to relieve me by coming here till the end of the year; but, as we would rather not move till the beginning of next year, (and then would stay away the hot months of March, April, and May,) and as I had got better, he is not now to leave Bangalore, where his services are more required. We dare scarcely to look forward so long, but if it please God to spare us, and the dear PAINES return, as they proposed, at the end of the year, we would like to go to the coast in February next. Such is our present plan, should all things concur to permit it. But we leave futurity in the Lord's hands. He has hitherto cared for and protected us. We confide in him; and past experience of his faithfulness and love incline us to do so implicitly."

To that kind friend and brother who was thus so

prompt to assist and relieve him,—in a note of a few days earlier date, he writes—after specifying particulars respecting his disease at the time, and the medicines he was using :—"So you will imagine I am not getting stronger. But the Lord is very gracious. His dealings with me are very full of tenderness and love. I have no racking pain or headache, to disturb my spiritual exercises. I have nothing to produce a bodily disinclination or disability for them. But, though not able to do more than read a proof in any work, I am permitted to enjoy much sweet communion with Him, in prayer, and reading, and meditation. It is indeed a precious season. O that it may not be one of merely temporary effect!"

In the immediately preceding letter, referring to the ailments of the brother to whom it is addressed, he adds :—"What is the tendency of such visitations? Do they withdraw your affections more and more from the things of time, and raise them to those which relate to eternity? Is communion with God rendered thereby more sweet and refreshing? Is your attachment to the Saviour increased? Do you more earnestly seek to glorify him by your body and spirit which are his? Such are the fruits of sanctified affliction. May they be the effect of ours! You have one class of temptations, while I have another; but the danger of familiarity with spiritual subjects, is perhaps as great as of that with worldly. May we both be preserved from them! May you be enabled to rise above the cares and anxieties of mercantile pursuits; and may I be permitted to deal faithfully with my own soul, while I long and labour for others' salvation! I, too, have

had my share of worldly occupation for the last two years, and am heartily tired of it. But it is good for me in this respect, that I can now more fully sympathize with you. It is difficult to be 'diligent in business, fervent in spirit, serving the Lord.' But it is a consolation, that the Lord adapts the communications of his grace to our circumstances. The great danger lies, I think, in going beyond the first part of the precept; in being *too eager* in the pursuit of business, in being in 'haste to get rich,' in being over careful and anxious in seasons of depression. The diligence and anxiety should be in that proportion which consists with 'fervency of spirit,' and an earnest desire to 'serve the Lord.' Never let us *fag* too hard, or be so solicitous as to endanger our comfort in religion. I think we may always suspect the world has too much influence over us, when we grow cold in devotion; when Sabbath time is intruded upon by week-day business even in thought; when prosperity or loss elates or depresses the heart, to the detriment of our religious affections. Oh! how hard is the conflict we are called to maintain! Sometimes 'my soul is cast down in me,' by reason of the difficulties of the way; but the Lord is our stay; 'underneath us are the everlasting arms.' 'He giveth grace to the humble.'—I sometimes wonder whether we shall ever again be allowed to meet; sometimes my spirits sink when I think of our long separation; of late I have more than ever longed to see you *all*; but have had the more in proportion to keep me from wishing to leave India.—The people here are becoming more dear to me, and the work in my view increases in importance. The day



of grace to India is hastening, and I long to see its approach. This holds me in affection to India, if it pleases God to allow me to remain. The anticipations of eternity hold out the prospect of a meeting far more delightful than one on earth could be. Oh! may none of us be missing from that blessed company! The joys of heavenly bliss will soon make us to forget the pains of temporary separation, and if, in our several spheres, we have been instrumental in advancing the Divine glory, then we shall unceasingly adore the hand which has led us into, and conducted us through, the scenes of our divided yet united service."

A question of first-rate importance came at this time under agitation. A proposal was made, on the part of the Directors of the London Missionary Society, of an Institution for the education of native teachers and preachers of the gospel. The locality fixed upon was *Bangalore*; and Mr REID was looked to as its Superintendent. The impression of friends at home, on hearing of it, and my own among the rest, was strongly in favour of his accepting the situation. The reasons were chiefly these two:—*first*, the conviction of the vast importance of such a class of Missionaries for the effectual evangelization of India; a conviction common to us with the Directors and the friends of Eastern Missions generally in this country;—a conviction, deepened by growing experience, that nothing else than a more extended system of efficient native agency was likely to be an effectual means of accomplishing so vast and so desirable an object:—and *secondly*, the qualifications of Mr REID, both as to education, and as to temper and disposition,—the character of his mind

and of his heart,—for such a sphere of labour. To all of us it appeared as an opening in providence, which it would not be duty in him to decline; the sphere being fitted for him, and he for it, and offering an opportunity for a more effective application of his endowments to the service of the Missionary cause than any in which he could engage.—I am not sensible that I shall be chargeable with any breach of confidence, in giving the reasons which operated in his own mind unfavourably to the proposal; both as they appear in his letter to the District Committee and in his private correspondence. He himself, it will be seen, deprecates the latter going beyond his own immediate circle. But why? The very ground on which he rests his request is one which only serves to bring out the more of *character*,—and of amiable and estimable character. And, while I would not be less jealous of his memory than of his living reputation, I have no apprehension of any of my readers imputing to him the “*bombastic vanity*” of which he dreads and deprecates the charge. The very fact of his weighing as he did considerations of *usefulness* alone, when the position in prospect was so manifestly one of advancement and honour, shows the disinterestedness of principle by which, in his entire career, he was influenced. The question with him was—not, What will be most for my credit—reputation—*éclat*?—but, What will be most for the benefit of Christ’s cause?—what most conducive to the great ends of Missionary service?

“VIEWS EXPRESSED IN THE CORRESPONDENCE WITH THE
MADRAS DISTRICT COMMITTEE ON THE PROPOSED SEMINARY.

“I cannot but regard the subject of the Directors’ letter as one

of very great interest, and the object they contemplate as one of unspeakable importance. Ever since I became capable, from experience of Missionary operations, of forming an opinion on the subject, I have considered a *Native agency*, directed and sustained for a time by European influence, as in every respect best adapted to the circumstances of the people among whom we labour; and in as far as I have had opportunity, I have engaged the services, and assisted in the education, of such youths as appeared to me qualified for such employment. With a hope, too, that a few out of many might afford such indications of piety and talent, as would warrant their being ultimately trained to this work. I originally formed the Orphan School at this station. This will be sufficient to show that, in suggesting one or two considerations which appear to me to render the formation of the institution proposed by our excellent Directors inexpedient under present circumstances,—I do not do so for any want of sympathy with them in the importance of their design. Deference to their opinions, and those of the brethren with whom they have consulted, would lead me to withhold the expression of my own, were it not that I fear that the circumstances which influence my judgment have not been fully brought to their minds. Our brethren were better acquainted with the *Tamil* department of the field, which is far in advance of the Canarese and Teloo goo, to which my remarks have special reference.

“With sincere and deep humility, I beg to suggest—1. Whether the present state and prospects of the Canarese and Teloo goo Churches warrant the hope, that a sufficient number of youths could be supplied from them as students, to afford any adequate return for the time, labour, and expense, which the establishment and conducting of such an institution would involve.—I doubt much if a *third* of the *minimum* fixed by the Directors, could be furnished from the Canarese and Teloo goo Churches. This, however, will appear, when each brother has stated how many he can recommend. There is only one youth here; and he is a Tamul, though preparing for service among the Teloo goo people. Since I arrived at Bellary, in 1830, notwithstanding my great anxiety to raise up Native Catechists, I have only been able to procure one

Canarese, and four Tamil youths; two of whom are, or are to be, employed in the Teloo goo department. Nor have I any one else in prospect; and it would require a long period of probation did any *now* offer, before I should think it right to recommend them. The probationary period for the trial of christian character is necessarily long; and in order to recommend to such a work, it would require to be still further protracted.

"2. Whether the formation of a *public institution*, with a specific object proposed, would not, *from the very publicity of its design*, tend materially to increase the danger of our being imposed upon by young men offering themselves to the work from sinister or mercenary motives.—The entire concealment of our wishes in regard to any individual of promise, we find to be absolutely necessary, till his character has been carefully scrutinized and tested; but, should there be (as in the case of the existence of a Seminary, there would be, I think,) a prospect held out of being admitted into such an Institution, and educated, and hereafter provided for, by the Society, on condition of general consistency for a year or two previous, I must say I apprehend that we should be subjected to a succession of disappointments and trials, more frequent and painful than those to which we are now liable.

"On the ground of these considerations, the plan already adopted of each Missionary receiving under his care, and educating, such young men of approved character as may offer themselves at their respective stations, seems to me to be preferable to the establishment of a Seminary for the purpose. I think, however, that a modification of the two would secure greater advantages to the cause. It has occurred to me that such a modification might be made in the following way.

"Let one brother, at one of the stations, at which the Canarese, Teloo goo, and Tamil languages are vernacular, be appointed to superintend the education of candidates for the work of the ministry in their respective spheres; and let the brethren at the other stations be invited to send those who may appear suitable, from the churches to that station,—with the understanding that they are to return on the completion of their course of studies, to labour at the place from which they came. Let the brother

regard the work of tuition as his special province; but occupy himself in other departments of Missionary work, in proportion to the claims of his pupils from number, &c.

“Should it be found necessary, or should the brother on whom the work of tuition devolves, desire the assistance of another brother at the same station, either occasionally or in particular branches of education, that he be at liberty to invite such aid. If the Missionary so employed, were allowed the salary of a superior class of *Moonshee* (from 35 to 50 rupees,) who understood *Sanscrit* and the other vernacular dialects of his station, I think, with the occasional assistance of a brother, he would be able to educate (on the proposed plan of the Directors,) as many students as could be brought under his care, and should their number be small, he would not only require no aid, but would be able to employ himself advantageously in other Missionary work.


“The students would have the advantage, not only of a more systematic education than is now afforded them, but, by intercourse with, and occasional employment under, the other Missionaries, they would become better acquainted with, and initiated into, the practical details of Missionary operations. Probably, some of those young men who are already in employ under the Missionaries at the three stations fixed upon, might be able then also to avail themselves, in part, of the advantages enjoyed by the students.

“But I must briefly refer to that part of the Directors’ letter, in which I am personally concerned, though the delicacy of the circumstances in which I am placed, forbids my entering fully into my own views. When I made offer of my services to the Society, I left the Directors to choose for me the station which I was to occupy; and having, by the providence of God, been brought to Bellary, I have endeavoured to qualify myself for the peculiar duties which have here devolved upon me; and for several years now, the superintendence of the printing of the Canarese and Telooگو Scriptures and Tracts, &c., has occupied a large proportion of my time and attention. It remains with the Directors and my brethren to decide, whether the claims of the work in which I am already occupied, or of that to which the Secretary’s

letter invites me, are, in existing circumstances, most urgent. I am prepared cheerfully to acquiesce in their decision; and though, from a knowledge of my own deficiency, I feel exceedingly diffident of undertaking the new and responsible duties of the situation of an instructor in such an Institution, yet, should the providence of God clearly point this out to me as the sphere of my duty, I should enter on it in humble confidence of being assisted and blessed in it.

"I am already in possession of the opinions of some of my brethren, (these were mentioned). To the guidance of the Spirit of all grace, I desire to commit the whole subject, and earnestly pray that we may all enjoy his enlightening and directing influence in regard to it. I rejoice that the attention of the Churches at home has been drawn to the subject; for, should the project fail for the present, from the lack of suitable persons to enjoy the advantages of the Institution, I trust it will bring our weakness and necessities more into notice, and excite a proportionate measure of earnest supplication on behalf of our churches and schools, in answer to which we may confidently anticipate a more copious effusion of Divine influence, and thus the hastening of the approach of that period when it shall no longer remain a question of expediency whether such an Institution should be formed."

In his private letters, he expresses his fears lest the Directors should think him "indisposed to fall in with their views," and states, as he does above, his readiness, should his objections be overruled, to regard their ultimate decision as "indicative of the mind of God," and to acquiesce in it.—In comparing and weighing the claims, respectively, of his present situation and the one proposed, after admitting how natural it was for friends at home to feel and decide as they did, he says:—"The case is simply this. The Telooگوو population have a very imperfect translation of only the New Testament and Genesis. The rest of the



word of God was not within their reach, till I commenced my labours in revision. They have since been put in possession of the Psalms. New versions of Matthew and Mark, Genesis, Exodus, Luke, John, and Acts, are ready to be put into press in a revised state. In the performance of this revision, I have received a little aid in the verbal expressions of particular passages of these books; but the main labour has devolved on myself. These are all to be superintended in the press, while other books are to be revised and prepared for it. You will see that there is here labour enough for years to come, if life were spared. But it may be asked, Could not any one else carry this on? I can only say in reply, that such is the paucity of *Teloogoo* scholars, that I have been asked to translate TRACTS by the Madras Tract Society, because they could find no one else to do it." * * * *

"Then again, the translation of the Canarese Scriptures, though excellent as a first production, is very much capable of improvement; as there is a considerable want of clearness, accuracy, &c., in it. It requires thorough revision. This I proceed with, in conjunction with the *Teloogoo*, much to the advantage, as is admitted by all the brethren, of both versions. A considerable number of Missionaries examine and suggest their remarks on my revision; and from them I prepare a copy for the press, which, when approved, is carried through the press by myself. The labour, patience, care, &c., required for such work, I assure you, is not small; and ten years training to it is no mean advantage to the person upon whom it devolves. Such, then, is my main work at present. In addition to it, the

preparation of tracts and books is by no means an unimportant *item*. I enter thus fully into particulars, because you seem all so set on my at once accepting the situation offered; and that I may justify myself in some degree for hesitating to do so. By no means let this letter go beyond the circle of our own family. To any others it would appear in no other light than bombastic vanity. I venture on your indulgence, in freely expressing my views; and the more so, because you know that I feel that a sense of my deficiencies as an instructor is my strongest motive to decline the other situation. I do not give the estimate of my qualifications, in the first case, absolutely, but relatively; and after all, the greatest qualification required in the former is not higher, in the scale of mental endowments, than that of dogged perseverance, and patient plodding.—Even of these, I have no reason nor desire to be proud. If I have them in any degree, I receive them as a gift from God, to prepare me for my present work, and I would use them solely for the glory of his name. But *quantum sufficit* on this topic.”

In a letter to myself—July 15th, 1840—he gives his views at still greater length than in his communication to the District Committee. They are, however, the same in substance. The following sentences express farther grounds of attachment to Bellary,—and give a still stronger impression of his jealousy of every measure that might hold out, especially among a people so inured to deceit, a lure to christian profession, and thus risk the *character* of conversions for the sake of their *number*,—the quality of the article, for the sake of the rapidity of its production:—

“ Bellary is very dear to me now. There is, in the nature of the work and society here, a complete adaptation to my habits of mind and general disposition. The people (Europeans I mean) know me, and are disposed to allow me to follow my own views of duty, in regard to the degree of intercourse I have with them. I am deeply attached to the catechists and church, and hope I have some influence over them. The Heathen in and around Bellary are pretty well acquainted with me, and have always treated me with respect and kindness. But I am willing, yea glad, to give up all this, which I must say would be a trial, and go to any inconvenience and expense, both of which would be great, if it be the opinion of the Directors, and yourself, and our beloved relatives, that it is *for the good of the cause*. I would not hesitate *a moment*, as soon as the point of *duty* is ascertained. Last month, I was all anxiety to know the object of the change. This you have relieved me from, by saying it is to train *Native Teachers*. I most fully agree with you in your remarks regarding them. To *Native Teachers*, CAREFULLY trained and well educated, I look almost exclusively as the instruments under God who are to carry the gospel to their fellow-countrymen, and the work of European Missionaries, I regard as chiefly valuable, as they are the means of raising up such an agency, and putting them in possession of a faithful translation of the word of God, and such works as may tend to its illustration and the culture of their minds. These you will see from my letters have been the chief objects I have kept in view in my labours since I came hither, in as far as they were consistent with the commission, “ Go ye, &c., and PREACH *the gospel*, &c.,

to every creature." * * * * * Positive evil, not good, must arise from all human attempts to anticipate the divine purpose, in regard either to the conversion of the Heathen, or the training of teachers. I would avail myself of all legitimate means in both, but I must follow in the way in which the Lord leads, and not go before Him. The past and the present history of Missions confirms me in this view of things; and I have long determined that my church shall continue in its present state, rather than, by any attempt at a speedy enlargement of its *numbers*, I should endanger its *purity*. Our Annual Report is filled with the lamentations of want of success; but I would desire it should be so for years to come, rather than that a people should be raised up here who shall hereafter bring reproach to the christian name. I rejoice to think that this is the sentiment of most of my brethren. As, then, the work of conversion, you will admit, must precede that of training *teachers*, you will see that these remarks bear on the point in hand. And as the holding out of any temporal bait to the reception of Christianity would be sinful and injurious, and the establishment of the institution proposed would do so, *in my view* the institution would itself prove an evil, and would counteract the end proposed, the spread of true religion among the Hindoos.—If there be anything defective or inconclusive in such reasoning, you know I would very thankfully have it pointed out. I think the great duty of the christian church is united earnest prayer for the outpouring of the Spirit on the Missionaries, their families, and the Heathen, and then we may hope for an increase of genuine Christians, from whom, and from whose chil-

dren the land will be supplied with faithful and zealous preachers and teachers ; and, until the number of converts is increased, the present plan of educating our youth promises most success.

“ Your remarks as to climate are important, and will be allowed their due weight when I am called to decide. Bangalore is confessedly the best climate, next to Belgaum in India ; but it does not suit many constitutions , and I think, that except three months in the year, Bellary would suit beloved M—— better ; and that all the year round it would be more congenial to my own constitution. There is a strong prejudice against Bellary in the minds of most persons ; but the longest residents, I have found, have universally a high opinion of it. Drs. TURNBULL, SMITH, and M'LEON, (our medical attendants since we came,) all speak of it in high terms of commendation. Then again, if I am removed it will probably render necessary the removal of one or more of the brethren there to Bellary. If, therefore, this be so, I should, with my present views, dislike exceedingly being the occasion of removing either of them from a better to what is generally deemed a less favoured clime. Several other unpleasantnesses would result from the change, but, as I said before, *duty* shall be the first consideration, when I am called to decide. Oh ! pray for me, and give me your advice freely on the whole. It is best for us, and best for you, that we should be where the Lord would have us. This I earnestly desire to know. May He give us wisdom to decide.”

On the ninth day of October their now youngest surviving child was born. Immediately after, by ail-

ments of which symptoms had previously appeared, but which, it was hoped, her confinement might contribute to remove, his beloved partner was brought very low,—so near the verge of eternity, that they who left her apartment were not sure but the parting breath might be drawn ere their return. This was to both a trying season:—and the manifestation of character, the credit of true religion, and the encouragement of God's children under trials, call for an extract or two:—

“ You may imagine the anguish of my mind, in beholding the sufferings, and in anticipating the melancholy prospect of their issue to my dearest.—I will not attempt to describe my feelings. Yet I do think, yea, I am very sure, that ‘through the kind hand of my God upon me,’ I was permitted to commit all my cares, with the keeping of our bodies and souls, to that gracious Saviour and Redeemer who died for us. *She*, too, was most wonderfully sustained in mind, though so weak as to be able to say little. Thus we were kept from being overwhelmed with overmuch sorrow, and enabled to rejoice in the Lord Jehovah, on whom we relied for needed strength.”—And, after referring to the numberless mercies for which they ever had reason to praise the Lord:—“ Among these, I am sure, we have reason to number our afflictions. They have always been seasons in which we have enjoyed religion in the highest degree. The experience of the divine faithfulness and love has itself been an abundant recompence for all our mental or bodily sufferings. We have, likewise, had more realizing impressions borne in on our minds of eternal things; the value of the gospel has been wondrously enhanced in our estimation; the pre-

ciousness of Christ felt in an exquisite degree; and, altogether, the privileges of Christians in all their variety have been made to appear more in that light in which, I conceive, they will do when our views of them are extended by their full fruition in heaven. And oh! if these views are only allowed to remain, in some part of their vividness and power, on our minds, surely it will be well for us; and I trust will excite us to renewed diligence in our work, to diffuse them among the wretched idolaters among whom we dwell. May the Lord in mercy grant this may be the case! But we have always found the time of trial a time of the bestowment of much actual mercy along with it."

To his dear friend Mr HANDS he thus, on the trying occasion, pours out the fulness of his heart. All fond husbands will warmly sympathise with the tenderness and strength of his feelings; and no affectionate parent will marvel at its having been, to *her* father and mother, so soothing a consolation, and its being now so pleasing a recollection, that she had a husband who loved and felt thus. Having mentioned the facts of her illness, he adds:—"The blister which was applied greatly relieved, indeed quite removed, the symptoms for a time: but they returned, and have been the occasion of great alarm and anxiety. Dr. S—— asked me to call in some other medical man, to consult with him; and I felt very glad of the proposal. She is now under two medical friends' care, Drs. S—— and E——; and all that kindness and skill can do is being done for her safety. I do hope, that, within the last twenty-four hours, there is a favourable change,—though still considerable danger exists. You know

what must be my anguish, under the severest affliction I ever had to pass through. But both she and I see so much mercy mingled with the trial, that we both, I trust, feel resigned and grateful. What would have been our lot had we gone away from Bellary! How gracious, that I am able to attend on the beloved sufferer! We have too a very nice woman,—a nurse,—quite a treasure:—two kind doctors:—children, and (most marvellous to say) *baby* too, remarkably well. These are our temporal mercies. But we have more—a throne of grace, on which is seated a merciful Father:—a compassionate High Priest and Saviour—great and precious promises!—Dear M——, though at first a little troubled with fears and shrinking from death, is now calm, happy, and resigned. O! dear brother! my heart is full of love to God for his mercies:—and I do trust in him, that he will yet arrest disease, and spare my dearest to me, and to my dear children, and to our work. Pray for us—pray for us!”

Little did the seemingly dying sufferer anticipate, when thus making up her own mind for death and eternity, that she was herself to be the survivor!—There

* It would be very ungrateful were I not to bear testimony to the extraordinary kindness of the medical gentlemen to the Mission family. They treated them as disinterested and attached friends, by an unremitting gratuitous attendance for successive years. Dr. SMITH, the garrison surgeon, had done so, at the date before us, for seven years; and on the present occasion, he was in attendance thrice a day for a whole month. He is now gone; Mrs S. too having died some years before him. He continued the same friendly attention to the last; not to Mr and Mrs REID and their family only, but to their successors in the Mission. His memory, even by those who never saw his face in the flesh, is cherished with a deeply grateful affection. And Dr. EDGECOMBE, the physician of the Collectorate, the

had been repeated alternations of illness; the one being seized with it, just as the other was recovering. By this means their removal to the coast, equally required by both, and urgently advised by their medical authorities, was, from time to time, prevented. Without doubt, the watching, fatigue, and anxiety contributed to hasten on the fatal crisis, with regard to Mr R. He had made up his mind, though reluctantly, to follow the medical counsel, and remove for some months from Bellary, with the view of trying the effect of a temporary change of air and scene, and relaxation from labour. He had written to the Madras District Committee, to obtain their concurrence in this proposal. His letter was dated December 2d, 1840, and was accompanied with Dr. S——'s medical certificate of the state of his own and Mrs REID's health, and his decided opinion as to the necessity, in order to its recovery and re-establishment, of a removal to the coast "for the space of six months,"—to which opinion it was, at the same time added—that "should they not speedily regain their health and strength on the coast, a voyage to Europe would, in the opinion of the writer, become requisite."—Not being himself satisfied, however, that, at the time, Mrs R. had recovered strength enough to bear the fatigue of removal, he delayed for a little, on her account, carrying the proposal into effect:—and in the meanwhile, in the mysterious providence of God, he himself was attacked by the dis-

medical friend who was called in by him when Mrs R. was at the worst, shares in the gratitude. A note from him to Mr REID, dated Chintulhully, Nov. 17th, is strikingly characterised by the same spirit of generosity, as well as by the easy familiarity of kind and friendly feeling.

temper, which exhausted and carried him off, after certain favourable appearances had given hopes of his recovery, which, however, were dissipated by subsequent relapse.—In a letter from Mrs R. to his parents, dated December 25th 1840,—after briefly mentioning her own severe illness, and her gratitude for her recovery so far as to be able again to address them, she writes :—

“ But enough of self for the present. I now turn to my dearest JOHN, who, I grieve to say, since he wrote last, has been quite laid aside, not by the same complaint as when I last wrote to you, but another of a more serious nature. It came on rather suddenly, one Sabbath afternoon, after he came from the Teloogoo service. He was seized with a cold shivering, which I feared was an attack of fever coming on. This made me feel very uneasy, as there was at that time a very bad kind of fever prevalent in Bellary, which had carried off a good many of the European soldiers. However, no hot fit succeeded ; but on Monday or Tuesday, he felt a pain in his shoulder, and spoke to the Doctor about it, as it seemed to increase. As it was not in the usual place exactly where it comes in liver complaint, the Doctor did not seem to think much of it, perhaps thinking it some muscular pain. But on its continuing, he began to take notice of it, and gave him medicine, and mustard poultices, &c. ; and finding it not to decrease, but to get worse, he called in another Doctor to consult with him on the case, as he saw it was rather a singular one. Having suspected that the liver must in some way be affected, they felt all his side and stomach, and found it so ; but the chief pain was, they found, on pressure, in the pit of the stomach near the side.

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They then applied a large blister to the side and stomach, and gave him a course of mercury to salivate him. Finding, after this blister was healed, that the complaint was not removed, they put on another blister, and, as his mouth had got better, gave him some more mercury, which relieved him a good deal, but made him very weak. He seemed to be beginning to get better ; but the other night he was taken worse, and sent for the Doctor. He and I were up with him all that night ; and since that he has been so very weak, that he cannot raise himself in bed without assistance. The Doctor has begun to give him a little wine and strong soup ; so that I trust he will, by the blessing of God on this and other means, soon recover his strength."

This was nearer the hour of a fatal close than she or others at all apprehended. In two weeks from the date of this letter, he "finished his course":—and the interesting particulars of the concluding scene are now, therefore, all that remain for me to lay before my readers.—"His love for spiritual things," writes Mrs REID, "seemed to increase more and more toward the last. For some time especially, during his last illness, he could not bear to dwell on any worldly subjects. His whole delight was to think and speak of things divine and heavenly. One morning, when he was sitting on the sofa, reading and meditating on the Scriptures, in which he ever took a special pleasure,—I was sitting beside him. He had been reading the 12th chapter of the epistle to the Hebrews. And when he came to that expression in the fourth verse—"Who, for the joy that was set before him, endured the cross, despising the shame,"—with a countenance beaming with what seem-

ed like the joy of heaven, and in a tone of voice which I never can forget, he broke out in a kind of ecstasy—*“Who for the joy that was set before him.”* What joy was that? Ah! the joy of saving sinners from hell! And then, repeating the words again—*“O! how beautiful! Is not that sweet?”*—The sounds of his voice at that time, as well as on other occasions afterwards, seem in my ears still.” * * * “Before he was entirely confined to his couch, he would often say—‘How graciously is the Lord dealing with me!’ I am not distressed with racking pain, as I might have been. I am able to read and to meditate on God’s precious word and promises. How much better he is to me than my sins have deserved!’”—“One day he said to me—‘My dear, will you leave me alone a little :—I want to be alone to seek the Lord.’ And when I returned, he said, ‘O! I have had such a sweet season of communion with my Heavenly Father!’”—“One Sabbath morning, shortly before his death, while lying on the couch, he heard the bell of the Mission Chapel ringing, for the Tamil service. He was quite overcome, and said with tears—‘Ah! there is the church-going bell!’ What a sweet sound!”—“The last Sabbath but one which he spent on earth, when he awoke in the morning, after a little sleep which he had had, I was beside him. He turned round, and said, in his usual kind way—‘My dear, why are you not out to take your ride this morning?’ (In compliance with his earnest wishes, I had continued to take a short drive early in the morning, on account of my very weak state of health.) I said, ‘My dear, it is the Sabbath morning.’ He then said, with a sweet smile, and an expression of joy beaming

on his countenance,—‘Ah! is it the Sabbath-day? Please sing me that sweet hymn of Watts’s—“Welcome, sweet day of rest, That saw the Lord arise!”—which I did, little thinking that death was then so near, and that he was so soon to join the heavenly ‘hoir.”

The particulars of the last week of his life I take from the *memoranda* of the Rev. Mr TAYLOR of Belgaum, introducing, at the same time, any additional incidents or expressions which have since been communicated to me by Mrs REID.

At the time when Mr R wrote to the District Committee respecting the proposal of his own and Mrs R.’s temporary removal to the coast, he had written also to Mr TAYLOR, suggesting the necessity of either himself or Mr BEYNON, in case that proposal were carried into effect, coming to Bellary to supply for the time his “lack of service.” Mr T. and Mr B. having consulted, it was resolved between them, that if one of them must go, it should be Mr TAYLOR; and Mr REID was written to, requesting him to specify the precise time when his presence at Bellary would be required. By the note received from Mr REID in reply, which was written on a small slip of paper, and dated December 24th, but so very unlike his ordinary neatness and correctness both of writing and expression,—these two friends were alarmed, being led to conclude that he was much worse than they had at all imagined, and that Mr T. should make no delay.—“I made all possible haste,” he accordingly writes:—“I left about *ten* o’clock, A.M., on the 26th, and, by posting one-fourth of the way I reached this (Bellary) early on the 1st of January. I

found dear brother R. very low indeed, emaciated to almost a skeleton, looking ghastly as-death, and scarcely able to articulate. Our first interview excited him very much, and he scarcely all that day recovered from it. That night was a very restless one to him; and all the day following, he was not able to bear even the smallest disturbance. He could do nothing in the way of letting me know what he wished attended to."—Mrs REID, who, from natural unwillingness to let herself believe the worst, and from the fact of his having, on former occasions, been very unwell, and yet rallied and recovered, still clung to hope, writes:—"Never can I forget the expression of his countenance during the last week or two of his life, particularly the last day he spent on earth, if it could be said to be on earth, for he seemed already more like one in heaven than one in this world. On the New-year's-day morning, which was just a week before his death, I went to him very early, to speak to him, and ask him how he felt himself, and to offer him the wonted salutation of the season. He said something about his 'work being done,'—and intimated as much as that he thought '*that* should be the last New-year's-day on earth to him.' He seemed to wonder that I should speak of his recovery;—for, when I said to him, soothingly, and as cheerfully as I could, 'I hope, dear, God has more work for you yet, and that He will raise you up again even now, and perhaps spare you for many years to labour for him,'—he turned to me, and said—'Ah! my dear, do not look for that!'"—"One day," she adds, "some time before that, when I was sitting on the sofa beside him, he said to me—'My dear, I think

you lean too much on an arm of flesh :—take care ; or perhaps the Lord may soon take me away from you.’ But I could not bring myself to think of this : for, though I sometimes had my fears and doubts as to his ultimate recovery, I did not think that what he then said was so soon to be realized.”—Mr TAYLOR proceeds :—“The next night was also restless. But during the day he felt rather easier, and spent a better night. Yesterday (January 4th,) he felt somewhat revived, and was able to speak to me regarding some things necessary for me to know, in order to the carrying on of the work of the Mission. Last night, through mercy, he had a night of ease and comfort, and he seemed this morning quite refreshed and cheerful. I had two or three interviews with him during the day ; and, as he felt easy, he did not like to venture speaking freely, lest it should throw him back :—but he gave me instructions respecting some things of importance in a few words, which did not distress him much. He is, however, still (*i. e.*, January 5th,) very very weak, and has all the appearances which I first mentioned. His mind is composed, and quite resigned to the will of the Lord. The burden of the concerns of the Mission, he told me, he felt quite relieved of, the moment he heard of my arrival. All his anxieties now, he said, had a reference to more important things—to eternal realities. He complained, that, from the effects of laudanum and other opiates, he was not able to fix his mind on divine things, or on any thing read to him ; that he insensibly fell into a kind of doze or stupor, and awoke frequently bewildered. On one occasion he said, he could not pay attention to prayer if at all long ; but that his reliance

was on the intercession of the Saviour on his behalf. On another occasion, he said—‘O for patience—patience!’ and then calmly repeated that text, ‘Tribulation worketh patience, and patience experience, and experience hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts, by the Holy Ghost which is given unto us!’—Though he cannot give attention long, yet every day, I think, morning and evening, with one or two exceptions, he has asked me to pray with and for him.”—“That evening,” he subjoins—“from medicine he had taken, he was very weak. He, however, asked me to come in to pray with him. I did so:—but, as I was rising, he held my hand, and said—‘Pray more for spiritual blessings; *these* I need now more especially’—alluding to bodily ease, restoration to health and strength, &c., &c., which I had petitioned for. His wishes were of course, gladly complied with; and I spent a short time more in supplication for him.”

“On the 6th, he was in a dozing state all day, and did not like to be disturbed:—but at dusk he wished to see me, and asked me to speak to him, as there was not light enough to read. He listened attentively, and seemed to enjoy comfort, and also made appropriate answers to a few questions I had put to him. After praying a few minutes, in which he evidently united, I left him, not expecting, from any indication I could see, to find him worse in the morning.”—On that morning—the morning of the 7th, he writes to Mr HANDS—“I have not yet seen our dear brother. The Doctor is just going in to see him.”—And about a quarter of an hour afterward—“O my dear Mr H., the Doctor has just

come up to my room, to say that our dear dear brother is sinking, and that he does not think he can hold out longer than to-day; and he wishes me to communicate the same to Mrs REID. What shall we do? I am quite agitated. I can scarcely hold my pen to write.—May the Lord be with us, to support, comfort, and direct! O! his dear, weak, and scarcely recovered wife! May the Lord especially give *her* all needful consolation, resignation, and support!”—And at four in the afternoon:—“Dear Mr REID has been in a dying state all day. * * * Suffice it for the present to say, that he is wonderfully supported. Death has no sting to him. We are all surprised at his great composure, collectedness of mind, and clear recollection of things. It will take some time to put together all my rough notes of what he has said, &c.; but I shall (please God,) write all particulars soon.”

“The following are recollections and notes, taken from the time the medical attendants announced to me that our dear brother was sinking fast, and might not survive that day—January 7th.

“Dr S——, after advising me to acquaint Mrs R., in as gentle a manner as I could, with the dangerous state of her dear husband, went home, saying he would come back in about two hours. But as soon as he got home, he sent me a few lines, requesting me to defer such communication till his return.—I went down soon afterward to family worship and breakfast:—and, when I saw Mrs R., she expressed herself as if she thought her dear husband was easier, and remarked that his voice was more natural than it had been for some days past. She seemed to indulge the hope that he was, on

the whole, better. I therefore, in order to lead her to apprehend that he was not so well as she fondly thought,—merely said that the Doctor had come up stairs to see me (which she knew was unusual with him,) and that he had left word that he would call again within two hours—(which she knew was also unusual.) She evidently, upon this, became thoughtful; and, although she said nothing at the time, I felt persuaded that her suspicions were awakened,—which she afterwards told me was the case. She was still, however, inclined to cherish hope, even ‘against hope,’ in consequence of the composure of mind, the clear recollection he had of things, and the distinct and correct manner in which he spoke to different individuals; there being not only nothing incoherent or irrelevant, but just enough, according as the character of each required. And not Mrs R. alone, but the Assistant-Missionary, as well as all the members of the church who had seen and heard him, supposed he could not be so near his end as the Doctor had pronounced him to be, and were utterly disappointed and astonished, when his death was announced to them. I too would not have thought he was so near his end, had I not been assured by the Doctors that it was not possible for him to recover, though he might hold out a few hours longer than they supposed:—which actually proved the case. They expected the event would take place in the evening of that day; but he did not breathe his last till about three o’clock the next morning.

“ But to return to the solemn incidents of that memorable day.—Both the Doctors came about eleven o’clock. The Chaplain of the Garrison, the Rev. Mr

O——, who was a dear friend of the deceased, was then in the house ; I having sent for him soon after the Doctors left in the morning, that I might have the benefit of his presence and kind counsel at this trying period. —After the Doctors had seen our dear brother, they both came up, and announced that there was no change for the better ; that he was sinking very fast ; and that, therefore, it was advisable for me to intimate the fact to himself without delay ; so that, if he had any thing to communicate relative to his worldly affairs, he might then do it.—As this painful duty devolved upon me, with great agitation and grief I went into his room. He received me with his usual smile, and said he felt easier. Seeing me agitated, he held out his two hands to me, which I took into mine ; and, as I held them in both mine, with tears in my eyes, being unable to speak, he looked me full in the face, and, with the greatest calmness, said—‘ *You have a message to me.*’ When I told him, ‘ Yes, dear brother, I have,’—he said, ‘ Well, it is what I fully expected.’—After a short silence, I told him that the object in making the communication to him was chiefly that, if he had any worldly matters to settle, he might then do it :—he turned his face up, and said coolly, ‘ Yes, it is proper that I should ‘set my house in order :’—and, as he was beginning to say something regarding a will and other matters, Mrs R. came into the room, and seated herself by the side of his couch. He turned to her in the most affectionate manner, and said—‘ Well, my dear, we have often talked together, and prayed together, that the will of the Lord may be done :—now we are called practically to show that we *mean* so.’—Though she was weeping,

he desired her to go and bring the will he had made some time ago. With difficulty I helped Mrs R. to his study up stairs, as she was much excited, and in a very weak state of health. Having found the requisite document, I left Mrs R. with Mr O——, and took it to our dear brother. He at first attempted to read it himself, but could not see clearly to do so. He therefore requested me to read it ; which I did.—As that had been written about the beginning of 1839 (soon after the death of JOHN BOYLE, whose memoir he had furnished) it was necessary, in order to render it valid, that he should sign his name again, and in the presence of witnesses.—After I had read it through, he asked me whether I thought it was all correct. Not being fully satisfied on *one* point, where he directed that *all* his papers should be destroyed, I asked whether that was not *too general*; that there might be some papers of his, connected with the Missionary affairs and matters of a more general nature, which it would not be desirable to destroy ; and suggested that if he wished, he might limit it, and write his *private papers*. He seemed pleased with the suggestion, and asked me to bring him pen and ink. As he was so weak, I offered him a pencil, and said I would write it over in ink for him afterwards. He declined this ; and would have the ink and pen brought ; and, placing the will on a book, he made interlineations, as below. * * * * *

After signing his name, and putting the date in two places, and finishing all about the will, he gave me minute and collected instructions regarding work going on in the press,—what and how much to go on with, —together with other particulars of receipts and payments

of money which were important, and which I found very useful to me since.—He had something more to add, but said he felt tired then, and that he would tell me what further he had thought of afterwards. That opportunity, however, was never afforded ;—but the loss of it I have not felt.”

“ When sitting beside him, some time after that,” writes Mrs REID, “ he turned to me, and said—O my dear, it will be a wonderful change for you:—but I have no doubt you will be supported and sustained, and brought through every trial, and at last brought”——here he stopped, being either, as I thought, exhausted, or overcome by his feelings.—Another time, observing me weeping, he said—“ Oh my dear, why do you weep? Have you forgotten that beautiful chapter of which you were always so fond—‘ In my Father’s house are many mansions—I go to prepare a place for you ?’—and ‘ If ye loved me, ye would rejoice, because I said I go unto my Father ?’ ” *

“ After a while, resumes Mr TAYLOR, ‘ it was intimated to him that Mr O—— was in the house. He seemed to be aware of his having called in the morning, and surprised that he should have waited so long,—and said he should be very happy to see him.’ I cannot fully detail the particulars of the last meeting of these two dear friends and servants of the Lord. One or two only, which I clearly recollect, I must state.

“ When Mr O—— entered the room, he seemed very glad, and held out his hands to him very affectionately. After a little while, Mr O. put a few questions

to him regarding the state of his mind, and his present views and feelings ;—to all which he gave very appropriate answers :—and when Mr O. quoted some texts of Scripture for his comfort, brother R. either repeated the same after him, or quoted others appropriate and connected with them.—When asked—‘ Do you find the Saviour precious to you now ? ’—he, with a smiling and animated countenance, said—‘ O yes ; He is “ the chief among ten thousand, and altogether lovely ” :—and, when allusion was made to the grounds we have for hope from the twofold nature of our Saviour as God and man, by which the atonement on the cross was rendered so valuable and efficacious—‘ Yes,’ he said—

‘ This was compassion like a God,
That, when the Saviour knew
The price of pardon was his blood,
His pity ne’er withdrew.’

—Mention was then made of Christ, as a ‘ friend that sticketh closer than a brother.’ He turned to Mr O——, and said—‘ You have been a very kind friend and adviser to me.’ And, on Mr O——’s interrupting him, and adverting to the benefit and comfort he had himself derived from his intercourse and friendly communion with him, he stopped him, and said—‘ I only wanted, in continuation, to say,—but oh ! what a kinder and more valuable friend is Jesus to his people ! ’—He began to feel exhausted, and requested Mr O. to pray,—in which he evidently united :—but, as he appeared weary, Mr O. soon after left.

“ The several members of the Church and Mission, with the servants, some who had and others who had

not seen him during his illness, requested to be permitted to go into his room and to have a sight of him.—Knowing that such would be the case, I had previously asked the Doctor ; and he said that any one might see him who wished it. Free access was consequently granted to all, to receive the last advice and benediction of their respected and beloved pastor and friend. It was a scene most solemn and affecting, and, at the same time, most interesting, instructive, and delightful. As each individual approached his dying couch, he held out his hand, which almost all took, and, sobbing, kissed. He spoke a few words to each, according as his or her circumstances required ; and what he said, though short, was very appropriate. One who had backslidden from the ways of the Lord he faithfully warned, and told her that she had known the Lord for several years, but had not received him into her heart, adding—‘ I exhort you, with my dying breath, *now* to give your heart to God.’—He then spoke to Mr and Mrs SHRIEVES, and told the former—‘ I commit the children especially of the Telogoo school to your care.’—When Mr SAMPSON, the superintendent of the press, came to him, he exhorted him to be faithful and diligent in the discharge of his duties, and ‘warned him to be particularly watchful as to his conduct and intercourse in the world. He then desired him to bring to him the Press Account Books ; which, I suppose, he intended to deliver over to me :—but, as he was otherwise engaged afterwards, I did not allow them to be taken to him.—Looking affectionately at Mr FLAVEL,—who was at his bed-side, and with whom, it appears, he held sweet counsel frequently during his illness, and delighted

much in his visits and spiritual conversation, he said—‘ Ah ! who but Christ *now*, Samuel ?—who but Christ can do us any good now ?—none—none !’—But the last and most affecting scene was, when ELIZA BOYLE approached his couch. He was excited ; and, looking at her with evident concern, he held her by the hand, and most faithfully said,—‘ ELIZA, you are one of the first-fruits of my labours in this Mission :—may the Lord preserve you, and bless you !’ Then, lifting up both his dying hands, and looking upward, he, in the most fervent manner, prayed in her behalf in the *Teloogoo*, that she might be preserved from every temptation, guided through life in the paths of righteousness, and at length brought safe to the kingdom of Heaven ; where he hoped to meet her, for Christ’s sake,—and concluded, saying ‘ AMEN !’

“ After all this exertion he was quite exhausted ; and, though many more were in waiting, and desirous to see him and to hear but a few words from his dying lips, it did not appear desirable to disturb him any more. Many, consequently, went away disappointed. But, if all had been admitted who wished it, there might have been persons coming and going to the last moment ; which was neither necessary nor desirable.

“ About *five* in the evening, I went into his room. He noticed me, and in his usual affectionate manner. Mrs R. was sitting by him ; and, her mind being distressed by what she then felt assured must be the result, she was giving vent to her feelings, though not very audibly. Her occasional convulsive sobs caught his ear. He turned to her with earnestness, and said—‘ My dear, why do you weep ?—where is your faith ?

Come, sing that sweet hymn we have so often sung together—‘*Begone unbelief!*’ Then, seeing his little boy WILLIAM in the room, he audibly called to him—‘WILLY, bring Grandpapa’s Hymn Book ;’* and he again said—‘Sing that hymn, my dear.’ Mrs R. and I commenced ; but she, being overcome, at the end of the second verse, stopped ;—when he turned toward us, and, although he said nothing, it was evident that he meant we should go on ; which we accordingly did’—(‘tried to do,’ Mrs R. herself writes, ‘as well as many tears would permit.’)—After singing, he asked me to engage in prayer ; which I also did.”

“Some time after,” Mrs REID says, “seeing WILLIAM standing by him, he said—‘Well, my dear boy, God is about to take away your dear earthly father from you. I hope you will seek of God to be your Heavenly Father. Are you not yet willing to give up your heart to him?’—When WILLIAM said with tears, that he was,—he said, ‘Now, my dear boy, do not say that merely to please your papa ; but do it now in earnest, and to please God.’”

“A little after midnight,” continues Mr TAYLOR, “quite aware that I was in attendance, although not in the room, he called for me, and said—‘Are you keeping up so long, my dear brother?’ I told him not to disquiet himself about me,—that I felt it a privilege to be near, to offer him any assistance in my power. I asked whether he felt peace in his *mind*, alluding to the restlessness of his body. He said he was rather distracted

* A Hymn Book compiled by me for my own Congregation, at the commencement of my ministry ; to which an Appendix was added in the fifth edition, and which is now in the eleventh.

by his present feelings ; but soon after said, ‘ Pray for me.’ I immediately engaged in prayer ; but it appears he fell into a doze, and did not hear me :—for, after a few minutes, turning round, and recollecting himself, he asked Mrs R.—‘ Has Mr TAYLOR prayed?’ When told that I had done so, he seemed distressed, and said—‘ O dear ! I have lost all Mr TAYLOR’s prayer ;—I have not heard a word :’—and then, affectionately turning to me, he said—‘ Mr TAYLOR, kneel down again, and pray.’ I did so. He seemed to make an effort to fix his attention ; and I think he was enabled to do so. When I closed, he changed his position, and said something to Mrs R. which, however, was not distinctly heard ; but he evidently appeared comforted.”

“ In the evening,” according to Mrs REID’s statement, “ he complained of being very cold ; and, when she went to put some additional bed-clothes upon him—‘ Oh ! my dear,’ he said, ‘ Why are you putting more clothes upon me, and taking such care of me, when you yourself must be so cold ?’”—A short time after, seeing her beside him, and observing she had on no shawl, he said—‘ Why have you no shawl on?—you must be cold. WILLY dear, bring your mamma a shawl :’—and after he had brought one—‘ That is not warm enough ; bring a larger one for her.’—“ For some time after this, he lay in a kind of slumbering state, partly from the effects of the opiates he had been taking ; and, half waking now and then, would speak with a dreamy incoherence—all about tracts, and various parts of his work, and the friends connected with him in it. When it began to get late, seeing me sitting by him, he said—‘ O my dear, why are you sitting there still, when it is so late ?

Do go to bed. Come, now, say good-night.'—Without speaking, I lay back in my large chair in which I was sitting by his bed. But by and by, on finding that he wanted something, I started up; and when he saw me still there, he said again—'Why have you not gone to bed?' I said 'I could not leave him,' and lay still again in my chair. After a while, he repeated the inquiry—'Why do you not go to bed?'—insisting again that I should do so—'Come, my dear, say Farewell—will you not say Farewell?' When I went to him, (having been lying for a little on the sofa to please him) he put his arm round me, and, tenderly embracing me, said, in so kind and solemn a tone—'Farewell, my dear; farewell!—farewell!—farewell!'—Then, calling Mr TAYLOR, he said to him—'Farewell, my dear brother; farewell!—farewell!'—I had just lain down for a little again, when his dying struggle came on. I started up, thinking he was in pain. But the Doctor told me it was the last struggle; and, as I suppose he thought it too much for me, he had signified to Mr TAYLOR to take me out of the room. I scarcely knew what they were doing with me, and thought the Doctor had come out along with me; but I found afterward, that Mr TAYLOR had laid me on the sofa, and gone back to the dying chamber;—whence, in a few minutes, he came to me and said (O these are words I never can forget!) —'*He breathes no more:—he rests on the bosom of his Saviour!*' "

A memorandum, written by Mr TAYLOR about an hour after the close, gives the following account of it:—
"The happy spirit of our dear brother took its flight from this vale of tears about *a quarter after three* this

morning—(January 8th.) The last few struggles were severe, but they were short. After bidding farewell to and embracing his weeping partner and myself (which was some time after midnight) he was restless, and what he did speak was only to his unwearied attendant MARK, to change his posture, to arrange his covering, &c., thinking that in some other position, or in some other way, he would feel ease. But Death was making rapid strides towards his final grasp. Hence all that disquiet and restlessness our dear brother endured. At length, about five minutes before the last struggle, his distress being so great, he called for the Doctor, who was kindly in attendance all night; complained of his uncomfortable feelings, and requested him to administer something. The Doctor gave him a draught, which he, in his usual quiet and sensible manner, took; and then requested to be turned on one side. It was done—but he experienced no relief. His breathing became perceptibly more difficult. It was evident that he was then in his final conflict with the last enemy. The Doctor requested me to remove Mrs REID; which I did. I had not been out laying her on a couch in the Hall, and endeavouring to comfort her mind, more than two or three minutes, when I returned to his room. He was breathing hard; but scarcely a minute passed—when there was a cessation. The Doctor turned, and gave a sign, intimating that all was over. I went back to dear Mrs R. to see how she was, and to do what I could to console her. When I returned again, I was told that he had made only two convulsive motions after I left, and calmly breathed his last.”

Thus “his latter end was peace;” and another exemplification was added to multitudes in every age before it, of the divine power of the gospel to impart tranquillity and hope in a dying hour.—“I have frequently heard,” writes Mr SAMPSON,—“I have frequently heard, and often read, the accounts of the happy deaths of holy and eminent men of God; but in this instance, I had an opportunity of personally witnessing the power of faith to its full extent.” He proceeds to give some details, such as have already been laid before the reader.—In this dying scene, there is one thing which has very strongly and pleasingly impressed my own mind:—it is, the perfect *naturalness* (I cannot find a better word to convey what I mean) of the composure manifested. There is nothing ostentatious, nothing enthusiastic. All is unfeigned simplicity. To some readers the little incident of the *shawl* may have appeared trivial,—especially at a time so solemn, when (they may perhaps have thought) the dying man might have been expected to have his mind so absorbed in the awful seriousness of the present and the prospective blessedness of the future,—the close of time and the opening of eternity,—as not to have had a thought to spare for any such matters. I differ,—widely differ. To my mind the incident, little as it may seem, gives a unique character to the scene, which I would not for the world it had wanted. First of all, it strikingly shows how thoroughly real and unartificial his whole composure was,—calm, collected, easy, not at all the product of any constraining effort of mind. And besides this, it touchingly evinces what to me, I own, is most delightful,—the lovely union continuing to the last, by which his character had all along

been distinguished, of the natural and the gracious affections. Instead of being pleased (as I have supposed some to be) with the mind's absorption, on such occasions, in itself—in its own state and its own prospects, so that every thing else is a trouble to it, it is to me the very perfection of a scene of death, while faith is exerting its holy energy, and hope anticipating its final triumph, and love to Christ glowing in all its grateful fervour, to see the heart still sensitively alive to the claims of nature's affections,—to see the saint still the husband, the father, and the friend. It is true, the husband, the father, and the friend, must be still the saint. Faith must have the ascendancy, controlling those affections into full and cheerful submission, and conveying a precious lesson to their agonized and weeping objects:—but this is perfectly consistent with their most exquisite tenderness. It is the continuance, indeed, of their tender exercise that gives the lesson of submission its chief impressiveness. Such an absorption of the mind within itself as precludes any indications of their being felt, deprives that lesson of half its force. I have no idea that at such times the feelings of nature should be quenched in those of grace; that nature should die before its time, that grace may live. Let them live to the last together,—sharing together the heart, in their due proportions,—blending in death, as they have done through life!

A formal sketch of character I deem worse than superfluous. Having myself ever felt it officiously obtrusive, to be told what to think of a man after the details of his life and conversation have been laid before me, I assume the sympathy of my readers with this

feeling —It is just as when, in contemplating a landscape of sublime and beautiful scenery, while your own eye is marking every point of grandeur and loveliness, and your whole soul is entranced in admiration, your companion stands by, harassing you with directions what to look at and what to admire. A judicious friend will allow you, in silence, to gaze and enjoy.

The high and affectionate estimation in which Mr REID was held by his fellow Missionaries, and by all others who had the pleasure of his acquaintance, might be shown by many extracts from their respective letters of condolence and other documents. A selection of these will be much more satisfactory than any attempt of my own to embody them into a formal character.—The Rev. Mr TAYLOR, from whose memoranda the preceding particulars of the closing scene have been taken, says, in the sentences introductory to those memoranda :—" By this melancholy event, the christian world in general, our society in particular, but more especially the Bellary Mission, has sustained a loss, which none who had an opportunity of knowing the peculiar qualifications and worth of the deceased will hesitate to say, is irreparable. At any rate, this is my sincere opinion :—at present, I say, I do not know the individual who can fully supply his place."—Mr HANDS, who knew him so well, both before he left this country and in India, after detailing, evidently in the full spirit of the warmest personal admiration and attachment, the various excellencies, intellectual and moral, of his character, as evinced in the different capacities and relations, more private and more public, in which he was called to act, concludes with :—"Indeed, in almost every

relation and character he sustained, I have seen few to equal him. The great Head of the Church raise up, and send forth into the Missionary field, many others who shall honour their divine Master as my dear deceased brother did ! He lived honoured and beloved by all who knew him ; and his death is mourned as a public loss.”—The Rev. E. CRISP, in a letter to the Madras District Committee, dated Bangalore, Jan. 22d, 1841, thus expresses himself :—“ Our dear devoted brother REID is removed beyond the reach of all our cares and efforts for his relief. The disorder afterwards assumed a more decided and alarming character ; and our holy and beloved friend sunk away gradually under its influence, till, on the 8th instant, his numbered days on earth were completed, and the Lord whom, with so much delight, he had served and glorified in the church below, released him from the infirmities of mortality, and called him away to nobler services, higher honours, and uninterrupted joys ! Who can help exclaiming—‘ Blessed is that servant, whom his Lord, when he cometh, shall find so doing !’ The removal of SUCH a labourer is a heavy bereavement to those who remain in the work. Few and feeble-handed we are indeed ! May we feel it to be a call to increased diligence, and more habitual anticipation of our final reward !”—The Rev. S. SEWELL, of Bangalore, in a letter to the same Committee, January 20th, writes thus :—“ We may be said to have lost our best Canarese Missionary, if not the best in the south of India. We feel and deplore our loss deeply. From the correspondence I have had with our dear departed brother, from what I have seen of his labours, and from what I have heard of him, I had the

highest opinion of him, and regard for him. Where shall we find one to supply his place? The Lord alone can do it; and, as he has taken our beloved brother to higher and more glorious services, as well as to his rest and his reward, we doubt but he will do it. But what are the lessons he is teaching us by these repeated strokes of his hand? Surely *one* must be—‘Cease from man, and look to God!’—The following is from the late Rev. JOHN SMITH, of Madras, who was then in England for the recovery of his health, and of whose untimely and melancholy death by shipwreck not long after his return to India, mention has before been made:—“Though I have not written to you before, I have cordially sympathised with you on the death of your beloved son.” (The letter is to Mr REID, Sen., April 14th, 1841.) “You have sustained a great loss as a parent:—many will lament his departure, as his friends and christian brethren:—but his loss, as a christian Missionary to India, cannot be duly estimated. Whether reference be made to his unaffected piety,—his sound judgment,—his knowledge of the languages,—his revision of the Scriptures,—his labours in the study, at the press, and amongst the Heathen,—or his indefatigable perseverance in every good word and work,—his death appears to me to be the greatest loss our Mission in the Presidency of Madras could, at present, sustain. We must remember, however—he is ‘not lost, but gone before.’ Nor must we suppose that his usefulness in India would terminate at the period of his death. ‘Though dead, he will yet speak,’ possibly to the remotest generations of the Canarese and Teloogoo population of India, by means of the works he has pub-

lished, and the legacy of a holy example which he has left behind him. I have had an impression for some years, that he would not, and could not, last long. I felt that his 'zeal for the Lord of hosts' and the salvation of the Heathen, was undermining his health :—and on that account, as well as the prospect of his becoming a Tutor in the projected Bangalore Academy, I rejoiced in his intended removal from Bellary ; hoping his mind would thereby be diverted from some of those objects which had been wont to engage so much of his head and heart."——Nor must we omit the brief but cordial testimony of the Rev. E. R. O——, the chaplain, who, as the reader has seen, was with him in his dying hours. In a hasty note to Major T——, a very warm and much esteemed friend of Mr and Mrs R., announcing the sad event of his death, written on the day of Mr REID'S decease, when "under present sorrowful circumstances, much pressed for time," and thinking his friend "would prefer hearing thus early to his waiting till he could write a longer letter," he says :—"The last accounts you had from this place would probably not give you occasion for apprehending the occurrence of so severe a loss as it has pleased God that we should experience, in the removal to himself of our dear friend Mr REID.—I was shocked, on my return from Cuddapah, about the 23d ultimo, at his altered appearance. He had become, during my absence, quite cadaverous, and had fallen into such a state of weakness, that to speak was quite an effort to him. He continued to decline until this morning about three o'clock, when he fell asleep in Jesus.—I cannot, hurried as I am, venture upon any account of the circumstances attending

his last hours. Suffice it to say, that they were all that could be desired, most encouraging and most instructive. To you, who knew him well, I say MUCH when I mention that HE DIED AS HE LIVED."

The Rev. WILLIAM THOMPSON, as formerly narrated, after having been for between two and three years associated with Mr REID in the Bellary Mission, returned to this country in 1840, on an errand of special interest to himself; in the end of that year carrying out with him a younger sister of Mrs REID, and with her anticipating, as no small part of their solace in separating from friends at home, being united with those they held so dear in the work of the Lord.—“On the day of my leaving,” says Mr THOMPSON, in a letter to Mrs REID, “I was affectionately and fervently commended to the protection and blessing of our heavenly Father. At the request of dear Mr REID, I sent off my palankeen in the early part of the day; and in the evening he drove me in a gig about six miles on the road, when we conversed on the past, and looked forward to the future, with feelings such as I can never forget. My own appointment to Bellary was at first only temporary, and until I had acquired the knowledge of the Canarese language; my permanent station was at Mysore. It was changed at the request of Mr REID, and in concurrence with my own wishes. Our friendship had been cemented by mutual sympathy in common trials; and we had rejoiced together in all the tokens of divine approbation we had, at any time, experienced. The time had come when we were about to part for a season, not knowing what might befall either of us:—and, having alighted

from the gig, we walked together, and wept ; and at last, when the lateness of the hour obliged us to separate, we could scarcely say—Farewell !—Little did I then think it would be our last :—but what were your beloved husband's presentiments, I know not. He spoke and felt as on the threshold of eternity !"—And so he was. This brief and graphic account of the parting of the two attached friends, so like that of David and Jonathan, will interest the reader the more in the mournful sequel.

During the voyage out, Mr and Mrs THOMPSON continued, while sorrowing for what they had left, to enjoy the anticipation of the society as well as the work which was before them. In the letter received from them, announcing their arrival at Madras, the transition from the part of it written on ship-board, full of the cheerful buoyancy of hope, and the part of it written on shore, when they found the sad change which a few months had produced,—receiving the intelligence that their brother-in-law was gone, and their sister on her way, with her bereaved family, to Madras, and thence to Britain, and that in a state of health which made her arrival there a matter of medical doubt,—was, to us at home, touching in no ordinary degree. The transition in their own feelings I leave it to the reader to imagine.—And with Mr THOMPSON'S, contained in a letter of condolence to Mr REID'S father, I close this series of testimonies :—" I regard it as an unspeakable loss to dear J—— and myself, that we were not privileged to attend him during his last illness, and witness the triumphs of his faith, in circumstances of peculiar trial.—His death produced a strong sensation, both in the European and

native communities. Very many of those who disregarded his instructions while living, and hated his principles, wept at his death, and said—*a good man had been taken away*. The Commissary, Major B——, told me that he was quite surprised to hear some of the Natives (Heathen) in his department speak of the death of dear Mr R. with so much feeling.—*We have lost—I cannot describe the loss of dear J—— and myself; we do not ourselves fully know it.* The Mission has lost a truly valuable and devoted labourer,—one who united almost every qualification of a christian Missionary, and every grace that can adorn human nature. His fellow-labourers feel as if deprived of their head and counsellor; and a strong feeling of solitariness comes over those who once enjoyed his friendship. The children of the Orphan School, the domestic servants, the people engaged in the printing-office, and the schoolmasters, Moonshces, &c., are all deeply affected; for by all was he beloved.—Nor is the loss confined to Bellary. It is felt throughout all our Missions in the Peninsula. His recorded opinions on the various subjects which came before the District Committee, established the confidence of his brethren in the soundness of his judgment, and in the uprightness of his motives:—whilst his labours, as a translator of the Scriptures, made his life public property, and his removal from us a call to the inquiry—‘Show us wherefore thou contendest with us.’—I would willingly attempt to condole with you on the death of such a son; but my courage fails me. You have already drunk of the waters of consolation; and you need not that I should remind you,—‘The Judge of all the earth will do right.’ The church of

Christ on earth has lost a most valuable and devout member; but it is only that he may be engaged in a higher service above:—and he was not taken away from us, before he had accomplished more than the average amount of labour permitted to the servants of Christ. When we think of his age, his life appears to have been a short one:—but when we look at what he did, and consider the maturity at which he had arrived,—we must regard him as an old man, laden with years and honours. ‘Though dead, he yet speaketh,’ and will continue to speak, long as the sacred oracles are in possession of the Hindoos, or the Canarese and Teloogoo languages are used for the communication of knowledge, divine or human. I have no doubt, that he has accomplished more than his most sanguine views when in England ever led him to anticipate;—and this very rarely falls to the lot of the philanthropist. His mind, however, grew with the occasion; and each succeeding day led him to devise greater things. During the last three or four years, he has contemplated the revision of the Canarese and Teloogoo Scriptures; and in this had made good progress. It is a department of labour for which he was peculiarly qualified, being possessed of great discrimination and judgment, patience and perseverance, together with a supreme veneration for the Scriptures, and love for the work of translation.—But I must forbear, or I shall miss the present mail. May you, my dear Sir, dear Mrs R., and all the members of your family, be comforted with the reflection, that God made him what he was, and employed him as he thought best; and now has taken him to Himself. ‘He giveth not account of any of his matters.’ As a

sovereign, he 'doeth according to his will,' and none may ask, 'What doest thou?' 'Sorrow not as those without hope.' Rather rejoice, that you were permitted to furnish a soldier to engage in the service of the 'King of kings;'—and, his warfare being accomplished, he returns in honour, though borne on his shield!"

It was but a very short time after the tidings of his death reached this country, ere his mother, who had for some time been sinking under the weight of years and infirmities, fell asleep.—And very soon after that, I was called to give the charge to one of my sons, on his undertaking the same commission, to the same quarter. I know not that I can better close this Memoir than by a few sentences from the peroration of that charge, as expressing at once my own estimate of the character of the dear departed, and bringing before the reader's mind the combination of circumstances, mysterious and affecting, in which the expression of it was given:—
"Never did I undertake a public duty amid such a tide of conflicting emotions. Nearly twelve years ago, I was called to address the charge, on a similar occasion, to one who was a son by affinity, though not by blood; but one who hardly could have been more dear to me, had he been "bone of my bone, and flesh of my flesh." That dear devoted youth, after a brief but a most active, disinterested, able, and honourable career, has already fallen in the glorious service, and gone from his work to his crown. Never did Missionary go forth, with a heart more entirely surrendered to the cause of God and of souls, or with powers more unreservedly consecrated to its faithful prosecution,—more thoroughly determined to "spend and be spent for Christ." And never did

Missionary, in so short a time, earn for himself a larger measure of personal affection or official approbation. His memory is embalmed in blessing.—His aged mother, deprived, by the tidings of her son's departure, of the hope of ever again seeing him on earth, has since gone to meet him in heaven.—His bereaved and disconsolate widow, with her fatherless family, has come back, in shattered health, to a mournful though cordial welcome in her native home, amidst weeping yet thankful friends.—Your younger sister and her Missionary partner, having gone from Britain in the delightful anticipation of union in India with those they fondly loved, in the intercourse of kindred affection, and the sacred fellowship of the work of the Lord, have been stunned, on their arrival, with the heart-break of bitterly disappointed hope.—These are circumstances not the most encouraging to yourself in the near prospect of entering on your own Missionary life ; nor the most cheering to those to whom your happiness is so precious.—But I knew you too well to imagine for a moment that you would be daunted by them. There was too much of principle in your resolution for that. You had counted the cost. Had you shrunk, you would have proved yourself unworthy of the honour of a Missionary of the cross. He who goes forth in that capacity must be one who has learned to say with Paul—"None of these things move me ; neither count I my life dear unto myself, that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God !" The tidings of a brother's death only contributed, as I had assured myself it would, to settle your determination. In the

true spirit of the Apostle's words, you declared yourself "*baptized for the dead*," called upon the more decidedly to step forward, and fill up the place of the fallen, and, should your divine Leader so ordain it, to fall yourself in the same glorious conflict. * * * *

WITH your shield or on it, my beloved boy!"

"On the evening of Friday the 8th January 1841, at the usual hour, Mr REID's remains were removed to the house appointed for all living. The funeral was attended by all the Indo-Britons of the Station, and large crowds of natives—about five hundred, at an average calculation—of all sects and denominations; some of whom conceived the deepest sorrow.—Most of the pious gentlemen, who were very friendly with Mr REID, were either removed to distant countries, or had left the Station on private affairs, and so could not be present."*

There, he "sleeps in Jesus." But Jesus hath said, "I am the resurrection and the life." Each of the two blessed designations has its appropriate sequence. "I am the RESURRECTION; he that believeth in me, though he were dead, yet shall he live:"—"I am the LIFE; whosoever liveth and believeth in me shall never die."—Our friend is now enjoying the perfection of that life which Death cannot touch:—and in due time the life too which Death has taken shall be restored;—not in "corruption, dishonour, and weakness," but in "incorruption, glory, and power;"—not in "the image of the earthly Adam, but in the image of the heavenly:"—and "the saying which is written shall be brought to pass—DEATH IS SWALLOWED UP IN VICTORY!"

* Mr SAMPSON's letter to Mr PAINÉ.

Over his hallowed dust a tomb has been built,—close by that of his infant child,—similar to it in design, though larger in dimensions, with the following simple inscription, cut in slate stone, on the end of it :—

SACRED
TO THE MEMORY
OF
THE REV. JOHN REID, M.A.,
OF THE
LONDON MISSIONARY SOCIETY,
AT THIS STATION
HE DIED ON THE 8TH OF JANUARY, 1841.
IN THE 35TH YEAR OF HIS AGE,
AND IN
THE 11TH OF HIS DEVOTED LABOURS

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